Govardhana-pūjā
festival of the sacred mountain and the saving of Vṛndāvana village from Indra's flood

activities and resources for teaching and guiding ages 4-18



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Thanks to Prāṇa Dāsa and the Hare Kṛṣṇa School in Auckland, New Zealand, for the rubrics. Thanks to Janmāṣṭamī dāsa and Saṁkalpa devī dāsī and the Avanti schools for providing the facility to work on this book. Thanks to Tārakā Devī Dāsī for the initial inspiration for this program. Drawings on pages 68 -72 are by Rādhārāṇī Devī Dāsī. Proofreading by Kṛṣṇa Chandra Devī Dāsī.

Overview of the Program

Schedule:

If used for only one day, the activities can be the focus in the morning, and the general festival celebration in the afternoon and evening. Each festival can be the focus for a five-day week, with a concentration each day on one of the five most potent items of devotional service as related to that festival. This program is flexible and can be used in other ways. For example, it is entirely possible to take one item of devotional service and concentrate on it for more than one day, or even an entire week so that this guide could provide more than a month worth of activities.

Uses:

- For children being home-schooled to enrich the devotional part of the program
- For regular academic schools that are related to Kṛṣṇa consciousness
- For once-a-week schools, children's clubs, and similar supplementary programs
- For children in non-devotee schools as a supplementary program in the morning or evening

Organization of the material:

- First, there is background information for teachers with limited knowledge of the tradition
- Second, there is a simplified (primary level) version of a story associated with the festival that can be read to the children. Three detailed (secondary level) versions are also provided. The version from Bhāgavatam, Gopala-campu, or Ānanda-vandavana-campu can be read to primary students, also.
- Third, there is the educational focus in three parts: learning aims, what children will accomplish by the end of this unit, and assessing how well the aims have been achieved. Some parents and teachers may find these brief ideas to be sufficient for them to develop their own additional activities.
- Fourth, there are lists of suggested activities for children of various ages. There are also general suggestions for mixed age groups.
- Fifth, there are pages of resources such as songs and prayers, where to find stories in scripture, pictures to color, Internet links, and so forth, to assist with the suggested activities.
- Sixth, there are suggestions for how the study of this festival may be related to other areas of Study, such as Religious Education, Geography, etc..
- Seventh, there is description of a general celebration of the festival

Explanation of the Three-part Educational Focus at the Top of each Page of Activities:

- Learning aims: A very general idea of the goal from the perspective of the adult who is guiding the learning
- What children will accomplish by the end of this unit: A very general idea of the goal from the perspective of the children
- Assessing how well the aims have been achieved: Specific and measurable ways in which the adult can decide how well the aims have been achieved.

Experienced teachers will note that the range of activities for each section demands more general ideas of assessment criteria than would be used for a lesson centered around one or two activities. Teachers may want to write up more focused aims, intentions, objectives, and assessment criteria which will correspond to the specific activities they choose.

Please note that this is the first printing—feedback is welcome and wanted to improve later editions

Symbols and Links

Symbols:

This symbol: ॐ
means that all or some resources for the activity are included in this guidebook

This symbol: 🖐
means that the activity requires resources not included in this guide to be gathered in advance

Links:

After some activities there are words in parenthesis indicating a link to another part of the curriculum.

Examples:
Activities can link to the Avanti School Religious Education program (RE) or to their Philosophy and Ethics program (humility, empathy, self-discipline, respect, integrity, courage, gratitude) or to their Faith Themes and Concepts (such as: varnasrama, maya, time and space, karma, etc.)

See the next three pages for the areas of values and philosophy to which activities in this book will link.

We do not list all possible links.

Symbols and Links: 21 Core Concepts

Over-arching	**Chaitanya's Philosophy**	'Achintya-beda-beda-tattva': inconceivable simultaneous oneness and difference
1	**The Self** (spirit)	1. Atman (the eternal self) and Brahman (spirit) 2. Reincarnation and Moksha 3. The Law of Karma
2	**The World** (matter)	4. The Three Gunas *and Prakriti* (matter) 5. Maya (the world as illusory) 6. Time and space
3	**God** (the Divine)	*7.* God in Three Places (*everywhere, within and without)* 8. God with and without form (also 'the many deities') 9. Rasa-theology (loving relationships)
4	**Dharma** (moral duty)	10. Dharma 11. Varnashrama-dharma (worldly duties) 12. Sanatana-Dharma (spiritual duties) 13. Mind and Sense Control 14. Sources of authority (holy people, sacred texts and inner voice)
5	**Spiritual Practices** (Linking with the Divine)	'*One goal, many paths' – the paths of:* 15. Selfless Action 16. Knowledge and Wisdom 17. Yoga and Meditation 18. Devotional service (worship)
6	**Acting in this World**	19. *Yukta-vairagya* (engaging all material things in divine service)[1] 20. Ahimsa and Vegetarianism 21. Sadhu-sanga (keeping good company, the association of saints)

[1] This central concept attempts to resolve tensions between world-rejection and world-affirmation, avoiding the polarities of thoughtless enjoyment and dry renunciation.

Symbols and Links: 21 Core Concepts and Six Values

	1. Empathy	2. Self-discipline	3. Respect	4. Integrity	5. Courage	6. Gratitude
A	**ātman** (eternal self)	**yoga and meditation**	**sources of authority**	**dharma** values and self-development	**knowledge & wisdom**	**dharma** action and social contribution
B	**bhakti-yoga** (love and service)	**selfless action**	**God in 3 places** beyond, as a person	**maya** (illusion)	**God in 3 places** within the heart	**God in 3 places** everywhere/ in nature
C	**reincarnation + mokṣa**	**the three guṇās**	**time and space**	**the law of karma** accountability	**yukta-vairāgya** dealing with the world	**sanātana-dharma** and *seva*, service
D	**ahiṁsā + vegetarianism**	**mind and sense control**	**God (with and without form)**	**sādhu-saṅga**	**varṇāśrama-dharma**	**rasa-theology** and loving relationships

Symbols and Links: Six Values and Over-arching Humility

	Over-arching **Humility**	Offers respect to all / Doesn't demand undue respect / Service attitude / Aware of own shortcomings / Understands own talents as God-given / Admits mistakes / Reflexive / Doesn't react with pride or anger/ Accepts destiny
1	**Empathy**	Empathic / Kind and Caring / Loving / Considerate/ Compassionate / Forgiving / Sharing / Sympathetic /Amiable / Self-accepting /Builds rapport with others / Concerned for animals and environment / Non-violent / Sees the real self within
2	**Self-discipline**	Well-mannered / Self-controlled / Disciplined / Punctual / Patient / Grave / Enjoys stillness, reflection, prayer and meditation / Introspective / Discerning / Clean /Neat + tidy / Conscientious /Has foresight /Avoids compulsive habits
3	**Respect**	Likes and respects self / Polite / Well-behaved /Courteous to all and elders/ Respects other faiths +cultures / Aptly treats private and public property / Acknowledges others needs, beliefs + boundaries / Sees the divine everywhere
4	**Integrity**	Honest / Truthful / Keeps promises / Responsible / Reliable / Loyal / Reflexive / Admits and rectifies mistakes / Content / Satisfied / Fulfilled / Magnanimous/ Authentic / Autonomous / Acknowledges self-worth / Keeps appropriate company
5	**Courage**	Self-assured / Self-reliant / Has esteem (in self, family and tradition) / Confident / Meets own needs / Creative / Innovative / Leadership in group / Optimistic / Motivated / Determined / Perseverant / Fearless / Curious / Inquisitive
6	**Gratitude**	Says 'thank you' / Celebrates life/ Appreciative of life; of parents + teachers; of beauty; of others' talents and contributions; of gifts of God and nature/ Reciprocates with others / Co-operative / Joyful / Playful / Humorous

The Most Important Point

The following letter from Śrīla Prabhupāda is a good indication of the mood that is essential when training young children in serving Lord Kṛṣṇa:

"Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Kṛṣṇa, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood."

(Śrīla Prabhupāda letter: 72-6-15)

The Science of "Triggers" as Related to Festival Programs

All of us have some sensory input that triggers an emotional and physiological reaction—pleasant or unpleasant. For example, certain smells, foods, places, songs, and so forth exert such a powerful influence that we find ourselves almost reliving the original association. Something becomes a trigger for a physiological reaction either through one very strong incident or frequently repeated weaker ones. Each of us tends to avoid things which have become negative triggers and surround ourselves with things that are positive triggers.

When our pupils become adults, what will the various aspects of festivals trigger in them? Will they associate kīrtana, Deity worship, and the other activities with fun, love, friendship, safety, and adventure? Will their association be blasé and neutral? Or will thoughts of kīrtana or a festival trigger feelings of embarrassment, discomfort, or boredom?

Think of the various aspects of festival learning and participation that can act as triggers for our pupils. They are: the time, the place, the music, chanting, the specific festivals, or some of the activities. We cannot possibly control all the factors that might cause some of these to become negative triggers, but we can surely make a deliberate attempt for them to be only positive ones!

Spiritual Holidays

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Kṛṣṇa help children become absorbed in pleasing Him. The calendar of the Hare Kṛṣṇa movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Kṛṣṇa and His incarnations. Other festivals celebrate Kṛṣṇa's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Kṛṣṇa conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on. Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Kṛṣṇa's lifting of Govardhana Hill, our students make a small hill of paper mâché over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayatra each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varaha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varaha's tusks." Some years we have groups of students make a picture of Varaha and the earth and then play the game with the best picture. Last year our grown daughter drew Varaha, and the students competed for the best earth drawing. Then, blindfolded, each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KIRTANAS: Children love singing "*Sītā-Rāma*" on Lord Rama's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanagari, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will be entranced. Today we also have many Kṛṣṇa conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Kṛṣṇa. Many festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have prasadam available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

This section originally appeared as an article in "Back to Godhead" magazine, 1988

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Background information for teachers unfamiliar with the tradition

The Story and Some Philosophical Concepts Connected with the Festival

The festival of Govardhana-pūjā recounts events that happened in approximately 3000 BC in the village of Vṛndāvana, India. Vṛndāvana is near Mathura on the Delhi-Agra road, in the state of Uttar Pradesh. The Supreme Lord had appeared there in His form of Kṛṣṇa, the son of the chief of a village of cowherds. At the time of this story, Kṛṣṇa was seven years old. The local villagers had a custom of a harvest festival where they performed a ritual of making offerings to the demigod, Indra. Indra literally means "chief" and is considered the ruler of the many celestial beings who have positions of service to God in the universe. Indra is a god who regulates precipitation and has a lightning bolt as a weapon. In this ritual the villagers had priests offer food into a fire while saying prayers to Indra. Kṛṣṇa asked his father and the other village elders to stop all worship of Indra and similar lesser gods. In this respect, the story reminds us of the depiction in the Bible where the Lord wanted Moses to stop the people from worshiping anyone or any form other than His. However, at this point in the Govardhana-pūjā story, Kṛṣṇa does not directly reveal Himself to be God, the proper object of worship and sacrifice. Rather, He redirects the villagers to worship a local small mountain called Govardhana. The name 'Govardhana' has two primary translations. In the literal meaning, 'Go' translates to 'cows', and 'vardhana' translates to 'nourishment'. Another meaning of 'Go' is 'the senses' and 'vardhana' can also mean 'to increase' - thus the name is also translated by devotees of Kṛṣṇa as 'that which increases the senses' in their attraction to Kṛṣṇa. In this connection, it is believed that the personality of Govardhana blesses the devotee by increasing his devotion (bhakti). Thus, by residing in the foothills of Govardhana Hill, all the senses and the respective duties of a soul attain divinity and are more inclined to perform service to Kṛṣṇa.

During the festival directed to Govardhana Hill, the Hill itself takes a divine form of God Himself, showing that worship of Govardhana is worship of the one Supreme God in the form of a mountain. In the Bible, there are references to the Lord taking the form of a burning bush that is not consumed, or a pillar of fire or of smoke.

In the original story, the villagers happily cooked a feast which they offered to Govardhana Hill. They went around the hill, walking or in animal-drawn carts, keeping the hill on their right side, which is a traditional sign of respect. While they went around the hill, they sang and danced, wearing their finest clothes.

However, although Indra is supposed to be a servant of God, he rebelled with anger at the stopping of the honor he expected, and he decided to destroy the Vṛndāvana village. His action points to the concept of these celestial beings, demigods, as being neither perfect saintly angels nor fallen devils, but beings more or less like humans in that they have a complex nature and can have both good and evil in their character. Indra sent a storm that is supposed to be reserved for the destruction part of the universal cycle of creation and dissolution. Vṛndāvana flooded, putting all its human and animal residents in distress. Kṛṣṇa then showed both Indra and the world that He is, indeed, God, by lifting the mountain of Govardhana and providing shelter underneath until Indra came to his senses, stopped the deluge, and apologized.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Background information for teachers unfamiliar with the tradition

Aspects of the Celebration

Unlike most festivals in the Gauḍīya Vaiṣṇava tradition, Govardhana-pūjā involves only feasting and no fasting. It is a harvest festival, where the bounty of the earth is offered in thanksgiving to God who has manifested the form of a hill seemingly made of earth and rocks. The festival is very connected, therefore, with food. Traditionally many different varieties of food are given to Govardhana Hill, and then everyone enjoys the feast.

There is a large celebration yearly at the original Govardhana Hill where residents and pilgrims walk around the hill, singing and chanting before the feast. This walk takes 4-7 hours and is traditionally done barefoot. Because this festival occurs in the holy month of Kartika (also called Dāmodara) the whole modern Vṛndāvana area is filled beyond capacity with visiting tourists and pilgrims. So many people visit Govardhana on the festival day that roads are closed to vehicular traffic and nearly half a million people can be walking around the hill.

The modern climate of the area in which Govardhana Hill is located is semi-arid. The descriptions in scripture of Govardhana Hill as filled with waterfalls, fruit trees, gems, and lush grass is therefore not visible today, except perhaps to enlightened persons with spiritual vision. Govardhana Hill today is a long, narrow, short rise made mostly of rocks, and spotted with trees, mostly thorn trees. Although most pilgrims will avoid stepping on the hill out of respect, local residents regularly walk on and over it. There are many renounced persons who live in simple huts near to, or even at the base of the hill, where they engage in prolonged chanting and meditation. Some walk around the hill daily, and some even go around the hill by lying prostrate on the ground, putting a stone by their hands, rising, and then, putting their feet at the stone, lying prostrate again. They take a break at night, with the whole process taking about two weeks. Because Govardhana Hill is identified with Kṛṣṇa Himself, and because Kṛṣṇa is described as having every part equal to the whole, Kṛṣṇa's devotees consider each rock and pebble of Govardhana to be sacred. Such rocks, called Govardhana śilās, are in many temples and homes of devotees of Kṛṣṇa, where they are worshiped as an icon, or Deity.

For those who cannot visit the original hill, celebrants often make a replica hill and ask that the Deity temporarily manifest in their replica. If anyone in the community has an actual rock from Govardhana, that rock may be placed on the replica hill. Celebrants then walk around their replica hill while singing hymns and traditional songs. The replica hill is often made of food which is then distributed as part of the feast. If the festival is outside, sometimes the food is thrown into the crowd. The hill can also be made out of clay, paper mâché, or sometimes cow dung (the village of Vṛndāvana was mostly cowherders who used cow dung for fertilizer and dried cow dung for cooking). Sometimes food is put on top of a clay or paper mâché hill, as well. The food is sometimes made to resemble natural aspects of a hill, such as rocks, trees, and streams. Often sweet items predominate.

Many festivals include a re-enactment of the story through drama or reading

If someone has an actual rock from Govardhana, there may be a traditional bathing, with each of the following (separately): milk, yoghurt, ghee, honey, sugarcane juice, and water.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Background information for teachers unfamiliar with the tradition

Lunar and Solar Calendars, and the Meaning of the Page Headings

Gauḍīya Vaiṣṇava festivals (except for Makara-saṅkrānti, a minor festival) follow a lunar, not a solar calendar. Therefore, Govardhana-pūjā does not occur on the same day each year on the Western calendars. It is always sometime in October/November, however, because the Gauḍīya calendar adds an extra lunar month every three years in order to keep its calendar roughly in tune with the solar year. On the years that this extra month is added, the festival will be either unusually early or unusually late in the year, depending on when in the year the month is added.

In the headings in this guide, the word "Dāmodara" refers to the name of the lunar month in which Govardhana-pūjā occurs. This month is also called Kartika, and "śukla-pakṣa" refers to the light fortnight, and "pratipat" refers to the lunar day on which this festival occurs. All this information can be used to calculate the day in which the festival will be observed on any particular year. Keep in mind that the date may be one day different in various parts of the world. The Hare Kṛṣṇa Movement produces local calendars, as well as free software, to enable anyone to know the date of festivals in their location in the present year.

List of Main Personalities Associated with this Festival

- ✫ **Kṛṣṇa**, an avatar or incarnation on earth of the supreme, original, and complete form of God
- ✫ **Nanda or Nanda Mahārāja**, the pure devotee of Kṛṣṇa who takes the role of Kṛṣṇa's father on earth and is the leader or king of the village of Vṛndāvana where Kṛṣṇa stays in His youth
- ✫ **Yaśodā or Mother Yaśodā**, the pure devotee of Kṛṣṇa who takes the role of Kṛṣṇa's mother on earth, wife of Nanda
- ✫ **Rādhā or Rādhārāṇī**, daughter of Vṛṣabhānu Mahārāja, the leader of the village of Varsana, near to Vṛndāvana. She is Kṛṣṇa's beloved consort
- ✫ **Govardhana Hill**, an expansion or manifestation of Kṛṣṇa who, in the form of a large hill or small mountain, serves Kṛṣṇa's devotees and provides a place for Kṛṣṇa's pastimes
- ✫ **Indra**, literally meaning "chief," it is the title of the head of the administrative gods or celestial beings in the universe who manage the cosmos under Kṛṣṇa's direction. Various living beings take the role of Indra at different times. Anyone who is sufficiently pious and qualified can be born as Indra for a limited time period
- ✫ **Sāṁvartaka clouds**, powerful cosmic persons who take the form of clouds at the time of universal destruction to cause flooding

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Background information for teachers unfamiliar with the tradition



Varieties of food offered to Govardhana Hill in Vṛndāvana, India, on Govardhana -pūjā day

Modern celebrants in America sing while walking around a replica hill, in this case made of paper mâché

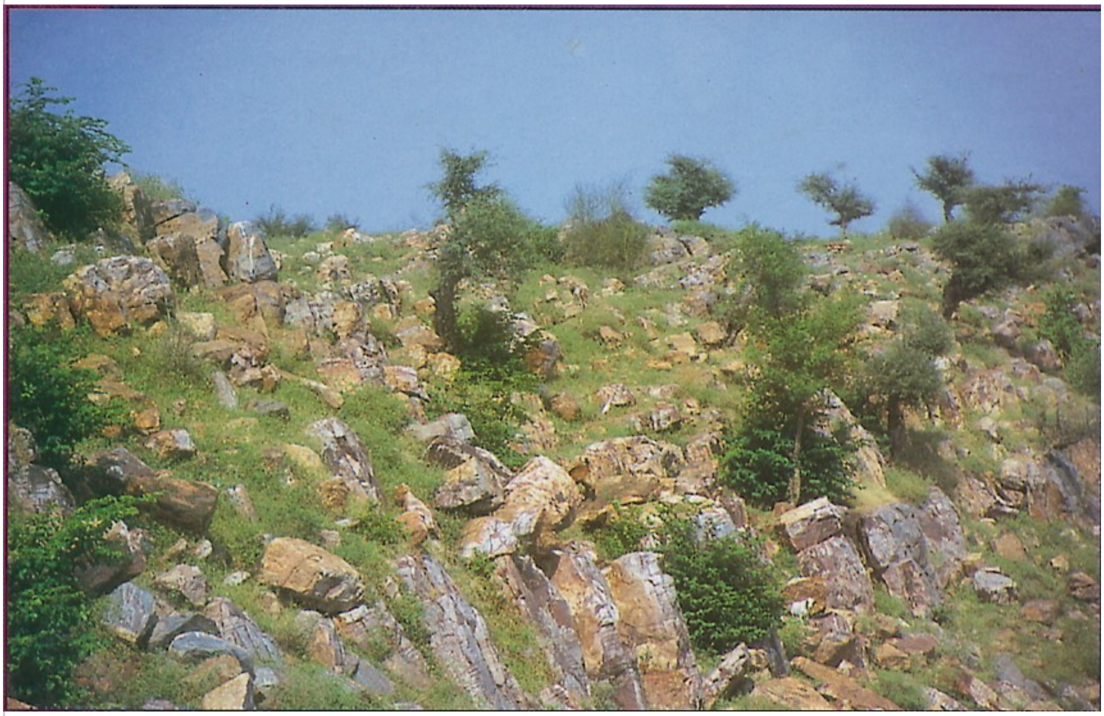




Rocks from Govardhana Hill, being worshipped in a temple as icons or Deities

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Background information for teachers unfamiliar with the tradition



Govardhana Hill, Vṛndāvana, India



Background information for teachers unfamiliar with the tradition



These pupils make a replica hill out of paper mâché and then decorate it with various purchased or created materials to resemble trees, rivers, ponds, animals, and people on the hill.





Traditional bathing of a rock from Govardhana Hill. Often the bath is of (separately) milk, yoghurt, ghee (clarified butter), honey, sugarcane juice, and water

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Story in VERY Simple Form

King Indra ordered the dangerous clouds above Vṛndāvana to pour water, with all their strength and power. There was lightning and thunder, terrible wind and non-stop rain. The rainfall was like piercing sharp arrows. Can you imagine such heavy rainfall? The water poured down so heavily that it flooded all the lands in Vṛndāvana. It was very dangerous, especially for the animals. The rain fell and harsh winds blew, and all the animals began to tremble from the cold. They couldn't find safety anywhere, so they went to Govinda to ask Him to help. The cows were especially disturbed by the heavy rain, so they bowed down their heads, took their calves underneath their bodies, and went to Kṛṣṇa for His shelter.

The people of Vṛndāvana began to pray to Kṛṣṇa. "Dear Gopāla, You are all-powerful, and You are very affectionate to Your devotees. Please protect us. We have been much harassed by angry Indra."

Kṛṣṇa listened to the people and understood that Indra was treating the Vṛndāvana people and animals, trees and environment in a terrible way. Indra was showing how angry he was that he didn't get his sacrifice.

Kṛṣṇa said, "This demigod thinks he is supreme and has shown his great power, but I shall teach him that his power is not supreme. I am the Supreme Lord over all, and I shall take away his pride. His pride came from being given so much power. The demigods are My devotees, and so it is not possible for them to forget Me as Supreme. Somehow or other Indra has become puffed up with material power and has become mad. I will help him to be a peaceful devotee again. I will also protect My devotees in Vṛndāvana by My mystic power."

Lord Kṛṣṇa picked up Govardhana Hill with one hand, just like a child picks up a mushroom from the ground.

Kṛṣṇa said "My dear brothers, my dear father, my dear people of Vṛndāvana, come under the umbrella of Govardhana Hill. Do not be afraid of the hill and think that it will fall down, even though my hand is small. The rain and wind has frightened you so much, but now the hill will protect you."

Lord Kṛṣṇa made all the people of Vṛndāvana feel safe and they entered under the great hill with their animals. Kṛṣṇa was holding up the whole mountain with the little finger of His left hand. Everyone from Vṛndāvana stayed there for one week without being hungry, thirsty or having any other problems. They were simply astonished to see Kṛṣṇa lifting the huge mountain.

Seeing the extraordinary power of Kṛṣṇa, Indra was so amazed he could not understand what was going on. He called for all the clouds to stop. Then the sky became completely cleared of all clouds and the sun shone again, and the wind stopped. Kṛṣṇa, now known as the lifter of Govardhana Hill, said, "My dear cowherd men, now you can leave and take your wives, children, cows and valuables home, because the trouble is over. The flooding is finished so your animals will be safe."

After everyone left with their cows, Kṛṣṇa very slowly replaced Govardhana Hill . The people of Vṛndāvana waited until Kṛṣṇa had finished putting back the Hill and went towards Him and showed their feelings of love by hugging Him. Surrounded by His dear friends and family, he went home.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Primary/ Elementary Level: The Story in Simple Form

Kṛṣṇa had seen that not only were local brāhmaṇas involved in a ritualistic sacrifice, his father, Nanda Mahārāja, seemed to be as well. Kṛṣṇa asked his father three questions: 1) what is the sacrifice supposed to do—what is its purpose, 2) who is the sacrifice for, and 3) how is it done. Kṛṣṇa explained that if we know why we are doing something we get success. If we do not know what we are doing, we do not get success. We should not follow tradition blindly. Nanda Mahārāja was silent. Then Kṛṣṇa said, "We should treat everyone with respect, whether friends or enemies. Even if you want to keep secrets from an enemy, you can tell the truth to your family members."

Then Nanda, King of the cowherds, told his son that the ceremony was a tradition meant to please Indra. Indra sends rain needed for grass for the cows, to grow food, and to cook, drink, and wash. Kṛṣṇa wanted them to worship God, not a demigod like Indra. So Kṛṣṇa told his father that Indra isn't important. The only important thing, Kṛṣṇa said, is to do our duty. Nanda Mahārāja argued that work alone isn't enough. Nanda was right. We need the blessings of God, not just our work. But Kṛṣṇa is very clever. He said that the modes of nature bring rain. Clouds come from the mode of passion, He said. "Indra pours water even on the ocean where we don't need rain, so why make a sacrifice for him?" Kṛṣṇa told His father that their main relationship was not with celestial beings in heaven, but with local nature—Govardhana Hill and the Vṛndāvana Forest.

Nanda Mahārāja suggested finishing the ceremony for Indra and having a separate sacrifice for Govardhana later. Kṛṣṇa insisted to take everything for Indra and give it to Govardhana instead. Finally, Nanda agreed. All the elders loved Kṛṣṇa who is God, total Truth. They were happy to follow His instructions and asked how to do the sacrifice He wanted.

Kṛṣṇa said, "Prepare lots of wonderful food, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. Prepare rice, dāl, then halavā, pakorā, purī and all kinds of milk preparations, such as sweet rice, rabrī, sweetballs, sandeśa, rasagullā and laḍḍu. Have the local brāhmaṇa priests chant mantras and offer ghee in the sacred fire. Feed everyone in the village—all the people and all the animals, even to the street dogs. Decorate the cows and give charity to the priests."

Everyone in Vṛndāvana village followed what Kṛṣṇa advised. They wore their most beautiful clothes and jewelry. With their cows in front, they sang as they walked around Govardhana Hill or went in ox carts. The brāhmaṇas sang hymns and the villagers sang about Kṛṣṇa. Kṛṣṇa expanded Himself and showed that Govardhana Hill was also Him. The hill became a huge Deity. Kṛṣṇa was walking around the hill that was in His own form. Kṛṣṇa told the villagers that Govardhana was pleased to accept their offerings. After a wonderful festival, everyone went home feeling satisfied and fulfilled. "Those who worship Govardhana will have all good fortune, and the many snakes here will not harm them!" Kṛṣṇa said to the villagers as they ended their exciting day.

Because Govardhana Hill showed a form as God, Kṛṣṇa's devotees sometimes worship small rocks or pebbles from the hill just as they worship the Deity in the temple.

The Story in Simple Form continued

While everyone in Vṛndāvana thought their excitement was over, Indra was getting angry. He thought Kṛṣṇa was an ordinary boy who had offended him. He thought the Vṛndāvana villagers were proud, but he was the one who was proud. He decided to use the clouds Sāṁvartaka to flood Vṛndāvana and destroy everything. Sāṁvartaka clouds are only for the time when the universe is destroyed. These clouds are actually persons and they were scared to follow Indra. They knew he was wrong. But Indra told them he was also coming on his elephant to protect them, so they obeyed his command. They used all their strength and power.

Everyone in Vṛndāvana soon felt strong wind, and rain thick like pillars and sharp like arrows. There was thunder and lightning. Pieces of ice fell. Soon, everyone was cold. There was a flood where water covered even the small hills and all the houses. They went to Kṛṣṇa to beg Him to protect them. The love between Kṛṣṇa and His devotees got much greater in this difficulty.

Kṛṣṇa decided to show Indra that only God is supreme. He also wanted to shelter His devotees. He picked up Govardhana Hill as if it was as light as a mushroom. He held it up like an umbrella. All the people Vṛndāvana came under the mountain to get out of the rain. They brought their animals and belongings.

Govardhana Hill felt ecstasy at the touch of Kṛṣṇa's hand. The hill got big enough for the whole village to come under. The hill felt the lightning and rain as if it were soft flowers, or did not even feel it at all.

Kṛṣṇa balanced the hill on top of His left little finger. No one under the hill felt hungry, thirsty, or tired. It was like their eyes were drinking nectar by seeing Kṛṣṇa. Kṛṣṇa felt He was drinking nectar by seeing His devotees.

Indra was amazed. After 7 days, he stopped the clouds. The sun rose, the rivers became normal, and the ground dried. Kṛṣṇa told everyone to return to their homes. Then Kṛṣṇa put the hill back where it was before.

Kṛṣṇa's parents and older brother hugged Kṛṣṇa. The cowherd ladies gave Kṛṣṇa yogurt mixed with their loving tears. They sang from their heart about how much they loved Kṛṣṇa as they went home. The demigods from heaven showered flowers on Kṛṣṇa to celebrate. The cowherd men talked about all the wonderful activities Kṛṣṇa had done for many years. They wondered, "Who is Kṛṣṇa?" Nanda Maharajra told everyone how the sage Garga had told them Kṛṣṇa would be special. They decided that Kṛṣṇa is Nārāyaṇa Himself.

Indra came in a private place next to Govardhana Hill to see Kṛṣṇa. He felt ashamed to come in public. He brought a surabhi cow from heaven, along with his elephant. Indra's crown looked like sunshine, but Indra fell on the ground to touch his crown at Kṛṣṇa's feet. Indra said, "I was proud and thought you offended me, Kṛṣṇa. Now I see that you are my

master. You are above the modes of goodness, passion, and ignorance. You own everything. I did something terrible because I was angry. Please forgive me. Never let my consciousness be impure like this again. Please be my shelter."

Kṛṣṇa spoke in a deep voice like thundering clouds, although He was only a small boy. He told Indra to return to heaven and be humble. "Remember that I am the Supreme Lord. You have power by My mercy. I can favor anyone. I can take everything away from anyone. Do not be proud."

The surabhi cow from heaven told Kṛṣṇa, "Indra tried to kill Vṛndāvana's cows. Now you are our chief, our Indra." The cow gave Kṛṣṇa a bath with her milk. Then Indra's elephant gave Kṛṣṇa a bath with the Gaṅgā water from heaven. All the demigods then worshiped Kṛṣṇa.

Then, in Vṛndāvana, honey dripped from hives in the trees. Animals lived in peace with each other. Cows gave so much milk that milk dripped from their udders. Rivers had many different kinds of wonderful drinks, instead of just water. Jewels came out of the earth without anyone digging for them. Plants gave food without anyone taking care of them. Indra then returned to heaven, with many demigods around him.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Secondary Level: The Story from Kṛṣṇa Book

While engaged with the *brāhmaṇas* who were too much involved in the performance of Vedic sacrifices, Kṛṣṇa and Balarāma also saw that the cowherd men were preparing a similar sacrifice in order to pacify Indra, the King of heaven, who is responsible for supplying water. As stated in the *Caitanya-caritāmṛta,* a devotee of Kṛṣṇa has strong and firm faith in the understanding that if he is simply engaged in Kṛṣṇa consciousness and Kṛṣṇa's transcendental loving service, then he is freed from all other obligations. A pure devotee of Lord Kṛṣṇa doesn't have to perform any of the ritualistic functions enjoined in the *Vedas;* nor is he required to worship any demigods. Being a devotee of Lord Kṛṣṇa, one is understood to have performed all kinds of Vedic rituals and all kinds of worship to the demigods. One does not develop devotional service for Kṛṣṇa by performing the Vedic ritualistic ceremonies or worshiping the demigods, but it should be understood that one who is engaged fully in the service of the Lord has already fulfilled all Vedic injunctions.

In order to stop all such activities by His devotees, Kṛṣṇa wanted to firmly establish exclusive devotional service during His presence in Vṛndāvana. Because He is the omniscient Personality of Godhead, Kṛṣṇa knew that the cowherd men were preparing for the Indra sacrifice, but as a matter of etiquette He began to inquire with great honor and submission from elder personalities like Mahārāja Nanda.

Kṛṣṇa asked His father, "My dear Father, what is this arrangement going on for a great sacrifice? What is the result of such a sacrifice, and for whom is it meant? How is it performed? Will you kindly let Me know? I am very eager to know this procedure, so please explain to Me the purpose of this sacrifice." Upon this inquiry, His father, Nanda Mahārāja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the *yajña.* Kṛṣṇa, however, persisted: "My dear Father, for those who are liberal and saintly, there is no secrecy. They do not think anyone to be a friend, an enemy or a neutral party, because they are always open to everyone. And even for those who are not so liberal, nothing should be kept secret from the family members and friends, although secrecy may be maintained for persons who are inimical. Therefore you cannot keep any secrets from Me. All persons are engaged in fruitive activities. Some know what these activities are, and they know the result, and some execute activities without knowing the purpose or the result. A person who acts with full knowledge gets the full result; one who acts without knowledge does not get such a perfect result. Therefore, please let Me know the purpose of the sacrifice you are going to perform. Is it according to Vedic injunction? Or is it simply a popular ceremony? Kindly let Me know in detail about the sacrifice."

On hearing this inquiry from Kṛṣṇa, Mahārāja Nanda replied, "My dear boy, this ceremonial performance is more or less traditional. Because rainfall is due to the mercy of King Indra and the clouds are his representatives, and because water is so important for our living, we must show some gratitude to the controller of this rainfall, Mahārāja Indra. We are arranging, therefore, to pacify King Indra because he has very kindly sent us clouds to pour down a sufficient quantity of rain for successful agricultural activities. Water is very important: without rainfall we cannot farm or produce grain, and without grain we cannot live. Therefore rain is necessary for successful religious ceremonies, economic development and, ultimately, liberation. So we should not give up this traditional ceremonial function; if one gives it up, being influenced by lust, greed or fear, then it does not look very good for him."

After hearing this, Kṛṣṇa, the Supreme Personality of Godhead, in the presence of His father and all the elder cowherd men of Vṛndāvana, spoke in such a way as to make the heavenly king, Indra, very angry. He suggested that they forgo the sacrifice. His reasons for discouraging the sacrifice performed to please Indra were twofold. First, as stated in the *Bhagavad-gītā,* there is no need to worship the demigods for any material advancement; all results derived from worshiping the demigods are simply temporary, and only those who are less intelligent are interested in temporary results. Second, whatever temporary result one derives from worshiping the demigods is actually

granted by the permission of the Supreme Personality of Godhead. It is clearly stated in the *Bhagavad-gītā: mayaiva vihitān hi tān.* Whatever benefit is supposed to be derived from the demigods is actually bestowed by the Supreme Personality of Godhead. Without the permission of the Supreme Personality of Godhead, one cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature; thinking themselves all in all, they forget the supremacy of the Personality of Godhead. In *Śrīmad-Bhāgavatam* it is clearly stated that in this instance Kṛṣṇa wanted to make King Indra angry. Kṛṣṇa's advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson. He first made Indra angry by stopping the Indra-pūjā, which had been arranged by the cowherd men in Vṛndāvana.

With this purpose in mind, Kṛṣṇa began to talk as if He were an atheist supporting the philosophy of Karma-mīmāṁsā. Advocates of this philosophy do not accept the supreme authority of the Personality of Godhead. They put forward the argument that if anyone works nicely, the result is sure to come. Their opinion is that even if there is a God who gives man the result of his fruitive activities, there is no need to worship Him, because unless man works He cannot bestow any good result. They say that instead of worshiping a demigod or God, people should give attention to their own duties, and thus the good result will surely come. Lord Kṛṣṇa began to speak to His father according to these principles of the Karma-mīmāṁsā philosophy. "My dear Father," He said, "I don't think you need to worship any demigod for the successful performance of your agricultural activities. Every living being is born according to his past *karma* and leaves this life simply taking the result of his present *karma.* Everyone is born in different types or species of life according to his past activities, and he gets his next birth according to the activities of this life. Different grades of material happiness and distress, comforts and disadvantages of life, are different results of different kinds of activities, from either the past or present life."

Mahārāja Nanda and other elder members argued that without satisfying the predominating god one cannot derive any good result simply by material activities. This is actually the fact. For example, it is sometimes found that in spite of first-class medical help and treatment by a first-class physician, a diseased person dies. It is concluded, therefore, that first-class medical treatment or the attempts of a first-class physician are not in themselves the cause for curing a patient; there must be the hand of the Supreme Personality of Godhead. Similarly, a father's and mother's taking care of their children is not the cause of the children's comfort. Sometimes it is found that in spite of all care by the parents, the children go bad or succumb to death. Therefore material causes are not sufficient for results. There must be the sanction of the Supreme Personality of Godhead. Nanda Mahārāja therefore advocated that in order to get good results for agricultural activities, they must satisfy Indra, the superintending deity of the rain supply. Lord Kṛṣṇa nullified this argument, saying that the demigods give results only to persons who have executed their prescribed duties. The demigods cannot give any good results to the person who has not executed the prescribed duties; therefore demigods are dependent on the execution of duties and are not absolute in awarding good results to anyone. So why should one care about them?

"My dear Father," Lord Kṛṣṇa said, "there is no need to worship the demigod Indra. Everyone has to achieve the result of his own work. We can actually see that one becomes busy according to the natural tendency of his work; and according to that natural tendency, all living entities—whether human beings or demigods—achieve their respective results. All living entities achieve higher or lower bodies and create enemies, friends or neutral parties only because of their different kinds of work. One should be careful to discharge duties according to his natural instinct and not divert attention to the worship of various demigods. The demigods will be satisfied by proper execution of all duties, so there is no need to worship them. Let us, rather, perform our prescribed duties very nicely. Actually, one cannot be happy without executing his proper prescribed duty. One who does

not, therefore, properly discharge his prescribed duties is compared to an unchaste wife. The proper prescribed duty of the *brāhmaṇas* is the study of the *Vedas;* the proper duty of the royal order, the *kṣatriyas,* is engagement in protecting the citizens; the proper duty of the *vaiśya* community is agriculture, trade and protection of the cows; and the proper duty of the *śūdras* is service to the higher classes, namely the *brāhmaṇas, kṣatriyas* and *vaiśyas.* We belong to the *vaiśya* community, and our proper duty is to farm, trade agricultural produce and protect cows, or to take to banking."

Kṛṣṇa identified Himself with the *vaiśya* community because Nanda Mahārāja was protecting many cows and Kṛṣṇa was taking care of them. He enumerated four kinds of business engagements for the *vaiśya* community, namely agriculture, trade, protection of cows and banking. Although the *vaiśyas* can take to any of these occupations, the men of Vṛndāvana were engaged primarily in the protection of cows.

Kṛṣṇa further explained to His father: "This cosmic manifestation is going on under the influence of three modes of material nature—goodness, passion and ignorance. These three modes are the causes of creation, maintenance and destruction. The cloud is caused by the action of the mode of passion; therefore it is the mode of passion which causes the rainfall. And after the rainfall, the living entities derive the result—success in agricultural work. What, then, has Indra to do with this affair? Even if you do not please Indra, what can he do? We do not derive any special benefit from Indra. Even if he is there, he pours water on the ocean also, where there is no need of water. So he is pouring water on the ocean or on the land; it does not depend on our worshiping him. As far as we are concerned, we do not need to go to another city or village or foreign country. There are palatial buildings in the cities, but we are satisfied living in this forest of Vṛndāvana. Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more. I therefore request you, My dear Father, to begin a sacrifice which will satisfy the local *brāhmaṇas* and Govardhana Hill, and let us have nothing to do with Indra."

After hearing this statement by Kṛṣṇa, Nanda Mahārāja replied, "My dear boy, since You are asking, I shall arrange for a separate sacrifice for the local *brāhmaṇas* and Govardhana Hill. But for the present let me execute this sacrifice known as Indra-yajña."

But Kṛṣṇa replied, "My dear Father, don't delay. The sacrifice you propose for Govardhana and the local *brāhmaṇas* will take much time. Better take the arrangement and paraphernalia you have already made for the Indra-yajña and immediately engage them to satisfy Govardhana Hill and the local *brāhmaṇas.*"

Mahārāja Nanda finally relented. The cowherd men then inquired from Kṛṣṇa how He wanted the *yajña* performed, and Kṛṣṇa gave them the following directions. "Prepare very nice foods of all descriptions from the grain and ghee collected for the *yajña.* Prepare rice, *dāl,* then *halavā, pakorā, purī* and all kinds of milk preparations, such as sweet rice, *rabrī,* sweetballs, *sandeśa, rasagullā* and *laḍḍu,* and invite the learned *brāhmaṇas* who can chant the Vedic hymns and offer oblations to the fire. The *brāhmaṇas* should be given all kinds of grain in charity. Then decorate all the cows and feed them well. After performing this, give money in charity to the *brāhmaṇas.* As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the *caṇḍālas,* or the fifth class of men, who are considered untouchable, they also may be given sumptuous *prasādam.* After nice grasses have been given to the cows, the sacrifice known as Govardhana-pūjā may immediately begin. This sacrifice will very much satisfy Me."

In this statement, Lord Kṛṣṇa practically described the whole economy of the *vaiśya* community. In all communities in human society—including the *brāhmaṇas, kṣatriyas, vaiśyas, śūdras, caṇḍālas,* etc.—and in the animal kingdom—including the cows, dogs, goats, etc.—everyone has his part to play. Each is to work in cooperation for the total benefit of all society, which includes not only animate objects but also inanimate objects like hills and land. The *vaiśya* community is specifically responsible for the economic improvement of the society by producing grain, by giving protec-

tion to the cows, by transporting food when needed, and by banking and finance.

From this statement we learn also that although the cats and dogs, which have now become so important, are not to be neglected, cow protection is actually more important than protection of cats and dogs. Another hint we get from this statement is that the *caṇḍālas*, or the untouchables, are also not to be neglected by the higher classes and should be given necessary protection. Everyone is important, but some are directly responsible for the advancement of human society and some are only indirectly responsible. However, when Kṛṣṇa consciousness is there, then everyone's total benefit is taken care of.

The sacrifice known as Govardhana-pūjā is observed in the Kṛṣṇa consciousness movement. Lord Caitanya has recommended that since Kṛṣṇa is worshipable, so His land—Vṛndāvana and Govardhana Hill—is also worshipable. To confirm this statement, Lord Kṛṣṇa said that Govardhana-pūjā is as good as worship of Him. From that day, Govardhana-pūjā has been going on and is known as Annakūṭa. In all the temples of Vṛndāvana or outside of Vṛndāvana, huge quantities of food are prepared in this ceremony and are very sumptuously distributed to the general population. Sometimes the food is thrown to the crowds, and they enjoy collecting it off the ground. From this we can understand that *prasādam* offered to Kṛṣṇa never becomes polluted or contaminated, even if it is thrown on the ground. The people therefore collect and eat it with great satisfaction.

The Supreme Personality of Godhead, Kṛṣṇa, thus advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. (Following the inauguration of Govardhana-pūjā, people in Vṛndāvana still dress nicely and assemble near Govardhana Hill to offer worship and circumambulate the hill, leading their cows all around.) According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasādam*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill. The *gopīs* dressed themselves very luxuriantly and sat in bull-driven carts, chanting the glories of Kṛṣṇa's pastimes. The *brāhmaṇas*, assembled there to act as priests for Govardhana-pūjā, offered their blessings to the cowherd men and their wives, the *gopīs*.

When everything was complete, Kṛṣṇa assumed a great transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa Himself are identical. Then Kṛṣṇa began to eat all the food offered there. The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. The followers of the Kṛṣṇa consciousness movement may therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship. The form of Kṛṣṇa who began to eat the offerings was separately constituted, and Kṛṣṇa Himself, along with the other inhabitants of Vṛndāvana, offered obeisances to the Deity as well as Govardhana Hill. In offering obeisances to the huge form of Kṛṣṇa and Govardhana Hill, Kṛṣṇa declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all the offerings!" Kṛṣṇa also declared at that meeting, "One who neglects the worship of Govardhana-pūjā, as I am personally conducting it, will not be happy. There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana-pūjā will be bitten by these snakes and killed. In order to assure the good fortune of the cows and themselves, all people of Vṛndāvana near Govardhana must worship the hill, as prescribed by Me."

Thus performing the Govardhana-pūjā sacrifice, all the inhabitants of Vṛndāvana followed

the instructions of Kṛṣṇa, the son of Vāsudeva, and afterwards they returned to their respective homes.

When Indra understood that the sacrifice which was to be offered by the cowherd men in Vṛndāvana had been stopped by Kṛṣṇa, he became angry, and he vented his anger upon the inhabitants of Vṛndāvana, who were headed by Nanda Mahārāja, although Indra knew perfectly well that Kṛṣṇa was personally protecting them. As the director of different kinds of clouds, Indra called for the Sāṁvartaka. This cloud is invited when there is a need to devastate the whole cosmic manifestation. The Sāṁvartaka was ordered by Indra to go over Vṛndāvana and inundate the whole area with an extensive flood. Demonically, Indra thought himself to be the all-powerful supreme personality. When demons become very powerful, they defy the supreme controller, the Personality of Godhead. Indra, though not a demon, was puffed up by his material position, and he wanted to challenge the supreme controller. He thought himself, at least for the time being, as powerful as Kṛṣṇa. Indra said, "Just see the impudence of the inhabitants of Vṛndāvana! They are simply inhabitants of the forest, but being infatuated with their friend Kṛṣṇa, who is nothing but an ordinary human being, they have dared to defy the demigods."

Kṛṣṇa has declared in the *Bhagavad-gītā* that the worshipers of the demigods are not very intelligent. He has also declared that one has to give up all kinds of demigod worship and simply concentrate on Kṛṣṇa consciousness. Kṛṣṇa's invoking the anger of Indra and later on chastising him is a clear indication to His devotees that those who are engaged in Kṛṣṇa consciousness have no need to worship any demigod, even if it is found that the demigod has become angry. Kṛṣṇa gives His devotees all protection, and they should completely depend on His mercy.

Indra cursed the action of the inhabitants of Vṛndāvana and said, "By defying the authority of the demigods, the inhabitants of Vṛndāvana will suffer in material existence. Having neglected the sacrifice to the demigods, they cannot cross over the impediments of the ocean of material existence." Indra further declared, "These cowherd men in Vṛndāvana have neglected my authority on the advice of this talkative boy who is known as Kṛṣṇa. He is nothing but a child, and by believing this child, they have enraged me." Thus he ordered the Sāṁvartaka cloud to go and destroy the prosperity of Vṛndāvana. "The men of Vṛndāvana," said Indra, "have become too puffed up over their material opulence and are overconfident due to the presence of their tiny friend, Kṛṣṇa. He is simply talkative, childish and unaware of the complete cosmic situation, although He is thinking Himself very advanced in knowledge. Because they have taken Kṛṣṇa so seriously, they must be punished. They should be destroyed with their cows." In this way Indra ordered the Sāṁvartaka cloud to go to Vṛndāvana and inundate the place.

It is indicated here that in the villages or outside the towns, the inhabitants must depend on the cows for their prosperity. When the cows are destroyed, the people are destitute of all kinds of opulences. When King Indra ordered the Sāṁvartaka and companion clouds to go to Vṛndāvana, the clouds were afraid of doing this mischief. But King Indra assured them, "You go ahead, and I will also go, riding on my elephant, accompanied by great storms. And I shall apply all my strength to punishing the inhabitants of Vṛndāvana."

Ordered by King Indra, all the dangerous clouds appeared above Vṛndāvana and began to pour water incessantly, with all their strength and power. There was constant lightning and thunder, blowing of severe wind, and incessant falling of rain. The rain seemed to fall like piercing sharp arrows. By pouring water as thick as pillars, without cessation, the clouds gradually filled all the lands in Vṛndāvana with water, and there was no visible distinction between higher and lower land. The situation was very dangerous, especially for the animals. The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold. Unable to find any other source of deliverance, they all approached Govinda to take shelter at His lotus feet. The cows especially, being much aggrieved from the heavy rain, bowed down their heads, and taking

their calves underneath their bodies, they approached the Supreme Personality of Godhead to take shelter of His lotus feet. At that time all the inhabitants of Vṛndāvana began to pray to Lord Kṛṣṇa. "Dear Kṛṣṇa," they prayed, "You are all-powerful, and You are very affectionate to Your devotees. Now please protect us, who have been much harassed by angry Indra."

Upon hearing their prayer, Kṛṣṇa could understand that Indra, being bereft of his sacrificial honor, was pouring down rain that was accompanied by heavy pieces of ice and strong winds, although all this was out of season. Kṛṣṇa understood that this was a deliberate exhibition of anger by Indra. He therefore concluded, "This demigod who thinks himself supreme has shown his great power, but I shall answer him according to My position, and I shall teach him that he is not autonomous in managing universal affairs. I am the Supreme Lord over all, and I shall thus take away his false prestige, which has risen from his power. The demigods are My devotees, and therefore it is not possible for them to forget My supremacy, but somehow or other he has become puffed up with material power and thus is now maddened. I shall act in such a way as to relieve him of this false prestige. I shall give protection to My pure devotees in Vṛndāvana, who are at present completely dependent on My mercy and whom I have taken completely under My protection. I must save them by My mystic power."

Thinking in this way, Lord Kṛṣṇa immediately picked up Govardhana Hill with one hand, exactly as a child picks up a mushroom from the ground. Thus He exhibited His transcendental pastime of lifting Govardhana Hill. Lord Kṛṣṇa then addressed His devotees, "My dear brothers, My dear Father, My dear inhabitants of Vṛndāvana, you can now safely enter under the umbrella of Govardhana Hill, which I have just lifted. Do not be afraid of the hill and think that it will fall from My hand. You have been too much afflicted from the heavy rain and strong wind; therefore I have lifted this hill, which will protect you exactly like a huge umbrella. I think this is a proper arrangement to relieve you of your immediate distress. Be happy along with your animals underneath this great umbrella." Being assured by Lord Kṛṣṇa, all the inhabitants of Vṛndāvana entered beneath the great hill along with their property and animals, and they all appeared to be safe.

The inhabitants of Vṛndāvana and their animals remained there for one week without being disturbed by hunger, thirst or any other discomforts. They were simply astonished to see how Kṛṣṇa was holding up the mountain with the little finger of His left hand. Seeing the extraordinary mystic power of Kṛṣṇa, Indra, the King of heaven, was thunderstruck and baffled in his determination. He immediately called for all the clouds and asked them to desist. When the sky became completely cleared of all clouds and there was sunrise again, the strong wind stopped. At that time Kṛṣṇa, the Supreme Personality of Godhead, known now as the lifter of Govardhana Hill, said, "My dear cowherd men, now you can leave and take your wives, children, cows and valuables, because everything is ended. The inundation has gone down, along with the swelling waters of the river."

All the men loaded their valuables on carts and slowly left with their cows and other paraphernalia. After they had cleared out everything, Lord Kṛṣṇa very slowly replaced Govardhana Hill in exactly the same position it had been in before. When everything was done, all the inhabitants of Vṛndāvana approached Kṛṣṇa with feelings of love and embraced Him with great ecstasy. The *gopīs,* being naturally very affectionate to Kṛṣṇa, began to offer Him yogurt mixed with their tears, and they poured incessant blessings upon Him. Mother Yaśodā, Mother Rohiṇī, Nanda and Balarāma, who is the strongest of the strong, embraced Kṛṣṇa one after another and, from spontaneous feelings of affection, blessed Him over and over again. In the heavens, different demigods from different planetary systems, such as Siddhaloka, Gandharvaloka and Cāraṇaloka, also began to show their complete satisfaction. They poured showers of flowers on the surface of the earth and sounded different conchshells. There was beating of drums, and being inspired by godly feelings, residents of Gandharvaloka began to play on their tambouras to please the Lord. After this incident, the Supreme Personality of Godhead, surrounded by His dear friends and the animals, returned to His

home. As usual, the *gopīs* began to chant the glorious pastimes of Lord Kṛṣṇa with great feeling, for they were chanting from the heart.

Without understanding the intricacies of Kṛṣṇa, the Supreme Personality of Godhead, and without knowing His uncommon spiritual opulences, the innocent cowherd boys and men of Vṛndāvana began to discuss His wonderful activities, which surpass the activities of all men.

One of them said, "My dear friends, considering His wonderful activities, how is it possible that such an uncommon boy would come and live with us in Vṛndāvana? It is really not possible. Just imagine! He is now only seven years old! How is it possible for Him to lift Govardhana Hill in one hand and hold it up just as the king of elephants holds a lotus flower? To lift a lotus flower is a most insignificant thing for an elephant, and similarly Kṛṣṇa lifted Govardhana Hill without exertion. When He was simply a small baby and could not even see properly, He killed a great demon, Pūtanā. While sucking her breast, He also sucked out her life air. Kṛṣṇa killed the Pūtanā demon exactly as eternal time kills a living creature in due course. When He was only three months old, He was sleeping underneath a hand-driven cart. Being hungry for His mother's breast, He began to cry and throw His legs upwards. And from the kicking of His small feet the cart immediately broke apart and fell to pieces. When He was only one year old, He was carried away by the Tṛṇāvarta demon disguised as a whirlwind, and although He was taken very high in the sky, He simply hung on the neck of the demon and forced him to fall from the sky and immediately die. Once His mother, being disturbed by His stealing butter, tied Him to a wooden mortar, and the child pulled it toward a pair of trees known as *yamala-arjuna* and caused them to fall. Once, when He was engaged in tending the calves in the forest along with His elder brother, Balarāma, a demon named Bakāsura appeared, and Kṛṣṇa at once bifurcated the demon's beak. When the demon known as Vatsāsura entered among the calves tended by Kṛṣṇa with a desire to kill Him, He immediately detected the demon, killed him and threw him into a tree. When Kṛṣṇa, along with His brother, Balarāma, entered the Tālavana forest, the demon known as Dhenukāsura, in the shape of an ass, attacked Them and was immediately killed by Balarāma, who caught his hind legs and threw him into a palm tree. Although the Dhenukāsura demon was assisted by his cohorts, also in the shape of asses, all were killed, and the Tālavana forest was then open for the use of the animals and inhabitants of Vṛndāvana. When Pralambāsura entered amongst Kṛṣṇa's cowherd boyfriends, Kṛṣṇa caused him to be killed by Balarāma. Thereafter, Kṛṣṇa saved His friends and cows from a severe forest fire, and He chastised the Kāliya serpent in the lake of the Yamunā River and forced him to leave the vicinity of the Yamunā; He thereby made the water of the Yamunā poisonless."

Another one of the friends of Nanda Mahārāja said, "My dear Nanda, we do not know why we are so attracted by your son Kṛṣṇa. We want to forget Him, but this is impossible. Why are we so naturally affectionate toward Him? Just imagine how wonderful it is! On one hand He is only a boy of seven years, and on the other hand there is a huge hill like Govardhana Hill, and He lifted it so easily! O Nanda Mahārāja, we are now in great doubt—your son Kṛṣṇa must be one of the demigods. He is not at all an ordinary boy. Maybe He is the Supreme Personality of Godhead."

On hearing the praises of the cowherd men in Vṛndāvana, King Nanda said, "My dear friends, in reply to you I can simply present the statement of Garga Muni so that your doubts may be cleared. When he came to perform the name-giving ceremony, he said that this boy descends in different periods of time in different colors and that this time He has appeared in Vṛndāvana in a blackish color, known as *kṛṣṇa*. Previously He had a white color, then a red color, then a yellow color. He also said that this boy was once the son of Vāsudeva, and everyone who knows of His previous birth calls Him Vāsudeva. Actually, he said that my son has many varieties of names, according to His different qualities and activities. Gargācārya assured me that this boy would be all-auspicious for my family and that He would be able to give transcendental blissful pleasure to all the cowherd men and cows in Vṛndāvana. Even though we would be put into various kinds of difficul-

ties, by the grace of this boy we would be very easily freed from them. He also said that formerly this boy saved the world from an unregulated condition, and He saved all honest men from the hands of the dishonest thieves. He also said that any fortunate man who becomes attached to this boy, Kṛṣṇa, is never vanquished or defeated by his enemy. On the whole, He is exactly like Lord Viṣṇu, who always takes the side of the demigods, who are consequently never defeated by the demons. Gargācārya thus concluded that my child would grow to be exactly like Viṣṇu in transcendental beauty, qualification, activities, influence and opulence, and so we should not be very astonished by His wonderful activities. After telling me this, Gargācārya returned home, and since then we have been continually seeing the wonderful activities of this child. According to the version of Gargācārya, I consider that He must be Nārāyaṇa Himself, or maybe a plenary portion of Nārāyaṇa."

When all the cowherd men had very attentively heard the statements of Gargācārya through Nanda Mahārāja, they better appreciated the wonderful activities of Kṛṣṇa and became very jubilant and satisfied. They began to praise Nanda Mahārāja, because by consulting him their doubts about Kṛṣṇa were cleared. They said, "Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, Kṛṣṇa immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up Govardhana Hill, just as a child picks up a mushroom. He saved us so wonderfully. May He continue to glance mercifully over us and our cows. May we live peacefully under the protection of wonderful Kṛṣṇa."

When Kṛṣṇa saved the inhabitants of Vṛndāvana from the wrath of Indra by lifting Govardhana Hill, a *surabhi* cow from Goloka Vṛndāvana, as well as King Indra from the heavenly planets, appeared before Him. Indra, the King of heaven, was conscious of his offense before Kṛṣṇa; therefore he stealthily appeared before Him in a secluded place. He immediately fell down at the lotus feet of Kṛṣṇa, although his own crown was dazzling like sunshine. Indra knew about the exalted position of Kṛṣṇa because Kṛṣṇa is the master of Indra, but he could not believe that Kṛṣṇa could come down and live in Vṛndāvana among the cowherd men. When Kṛṣṇa defied the authority of Indra, Indra became angry because he thought that he was all in all within this universe and that no one was as powerful as he. But after this incident, his false, puffed-up prestige was destroyed. Being conscious of his subordinate position, he appeared before Kṛṣṇa with folded hands and began to offer the following prayers.

"My dear Lord," Indra said, "being puffed up by my false prestige, I thought that You had offended me by not allowing the cowherd men to perform the Indra-yajña, and I thought that You wanted to enjoy the offerings that were arranged for the sacrifice. I thought that in the name of a Govardhana sacrifice You were taking my share of profit, and therefore I mistook Your position. Now by Your grace I can understand that You are the Supreme Lord, the Personality of Godhead, and that You are transcendental to all material qualities. Your transcendental position is *viśuddha-sattva,* which is above the platform of the material mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities. Your name, fame, form, qualities, paraphernalia and pastimes are all beyond this material nature, and they are never disturbed by the three material modes. Your abode is accessible only for one who undergoes severe austerities and penances and becomes completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You enter within this material world You accept the modes of material nature, he is mistaken. The waves of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature.

"My dear Lord, You are the original father of this cosmic manifestation. You are the supreme spiritual master of this cosmic world, and You are the original proprietor of everything. As eternal time, You are competent to chastise offenders. Within this material world there are many

fools like me who consider themselves to be the Supreme Lord or the all in all within the universe. You are so merciful that without accepting their offenses You devise means so that their false prestige is subdued and they can know that You, and no one else, are the Supreme Personality of Godhead.

"My dear Lord, You are the supreme father, the supreme spiritual master and the supreme king. Therefore, You have the right to chastise all living entities whenever there is any discrepancy in their behavior. The father, the spiritual master and the supreme executive officer of the state are always well-wishers of their sons, their students and their citizens respectively. As such, the well-wishers have the right to chastise their dependents. By Your own desire You appear auspiciously on the earth in Your eternal varieties of forms; You come to glorify the earthly planet and specifically to chastise persons who are falsely claiming to be God. In the material world there is regular competition between different types of living entities to become supreme leaders of society, and after being frustrated in achieving the supreme positions of leadership, foolish persons claim to be God, the Supreme Personality. There are many such foolish personalities in this world, like me, but in due course of time, when they come to their senses, they surrender unto You and again engage themselves properly by rendering service unto You. And that is the purpose of Your chastising persons envious of You.

"My dear Lord, I committed a great offense unto Your lotus feet, being falsely proud of my material opulences, not knowing Your unlimited power. Therefore, my Lord, kindly excuse me, because I am fool number one. Kindly give me Your blessings so that I may not act so foolishly again. If You think, my Lord, that the offense is very great and cannot be excused, then I appeal to You that I am Your eternal servant; You appear in this world to give protection to Your eternal servants and to destroy the demons who maintain great military strength just to burden the very existence of the earth. As I am Your eternal servant, kindly excuse me.

"My dear Lord, You are the Supreme Personality of Godhead. I offer my respectful obeisances unto You because You are the Supreme Person and the Supreme Soul. You are the son of Vāsudeva, and You are the Supreme Lord, Kṛṣṇa, the master of all pure devotees. Please accept my prostrated obeisances. You are the personification of supreme knowledge. You can appear anywhere, according to Your desire, in any one of Your eternal forms. You are the root of all creation and the Supreme Soul of all living entities. Due to my gross ignorance, I created a great disturbance in Vṛndāvana by sending torrents of rain and a heavy hailstorm. I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me. But, my dear Lord, You are so kind to me that You have bestowed Your mercy upon me by destroying all my false pride. I therefore take shelter of Your lotus feet. My dear Lord, You are not only the supreme controller but also the spiritual master of all living entities."

Thus praised by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled beautifully and then replied in a grave voice like a rumbling cloud: "My dear Indra, I stopped your sacrifice just to show you My causeless mercy and to remind you that I am your eternal master. I am the master not only of you but of all the other demigods as well. You should always remember that all your material opulences are due to My mercy. No living entity can independently become opulent; one must be favored by My mercy. Everyone should always remember that I am the Supreme Lord. I can show anyone My favor, and I can chastise anyone, because no one is superior to Me. If I find someone overpowered by false pride, in order to show him My causeless mercy I withdraw all his opulences."

It is noteworthy that Kṛṣṇa sometimes removes all of a rich man's opulences in order to facilitate his becoming a soul surrendered to Him. This is a special favor of the Lord's. Sometimes it is seen that a person is very opulent materially, but due to his devotional service to the Lord he may be reduced to poverty. One should not think, however, that because he worshiped the Supreme

Lord he became poverty-stricken. The real purport is that when a person is a pure devotee but at the same time, by miscalculation, wants to lord it over material nature, the Lord shows His special mercy by taking away all material opulences until at last he surrenders unto the Supreme Lord.

After instructing Indra, Lord Kṛṣṇa asked him to return to his kingdom in the heavenly planets and to remember always that he is never the supreme but is always subordinate to the Supreme Personality of Godhead. He also advised him to remain as King of heaven but to be careful of false pride.

After this, the transcendental *surabhi* cow who had come with Indra to see Kṛṣṇa offered her respectful obeisances unto Him and worshiped Him. The *surabhi* offered her prayer as follows: "My dear Lord Kṛṣṇa, You are the most powerful of all mystic *yogīs* because You are the soul of the complete universe, and only from You has all this cosmic manifestation taken place. Therefore, although Indra tried his best to kill my descendant cows in Vṛndāvana, they remained under Your shelter, and You have protected them all so well. We do not know anyone else as the Supreme, nor do we go to any other god or demigods for protection. Therefore, You are our Indra, You are the supreme father of the whole cosmic manifestation, and You are the protector and elevator of all the cows, *brāhmaṇas,* demigods and others who are pure devotees of Your Lordship. O Supersoul of the universe, let us bathe You with our milk, for You are our Indra. O Lord, You appear just to diminish the burden of impure activities on the earth."

Then the *surabhi* cow bathed Kṛṣṇa with her milk, and Indra bathed Him with the water of the celestial Gaṅgā through the trunk of his carrier elephant. After this, the *surabhi* cows and all the demigods and their mothers joined the heavenly king, Indra, in worshiping Lord Kṛṣṇa by bathing Him with Gaṅgā water and the milk of the *surabhis.* Thus Govinda, Lord Kṛṣṇa, was pleased with all of them. The residents of all higher planetary systems, such as Gandharvaloka, Vidyādharaloka, Siddhaloka and Cāraṇaloka, all combined and glorified the Lord by chanting His holy name as their wives and damsels danced with great joy. They very much satisfied the Lord by incessantly pouring flowers from the sky. When everything was very nicely and joyfully settled, the cows overflooded the surface of the earth with their milk. The water of the rivers began to flow with various tasty liquids and give nourishment to the trees, producing fruits and flowers of different colors and tastes. The trees began to pour drops of honey. The hills and mountains began to produce potent medicinal plants and valuable stones. Because of Kṛṣṇa's presence, all these things happened very nicely, and the lower animals, who were generally envious of one another, were envious no longer.

After satisfying Kṛṣṇa, who is the Lord of all the cows in Vṛndāvana and who is known as Govinda, King Indra took His permission to return to his heavenly kingdom. As he passed through cosmic space, he was surrounded by all kinds of demigods. This great incident is a powerful example of how Kṛṣṇa consciousness can benefit the world. Even the lower animals forget their envious nature and become elevated to the qualities of the demigods.

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Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Secondary Level: The Story from Śrīmad-Bhāgavatam

Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra. Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

[Lord Kṛṣṇa said:] My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed? Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral. One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self. When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve success in their work, whereas ignorant people do not. Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

Nanda Mahārāja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures. Not only we, my dear son, but also many other men worship him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain. By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people. This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

Śukadeva Gosvāmī said: When Lord Keśava [Kṛṣṇa] heard the statements of His father, Nanda, and other senior residents of Vraja, He addressed His father as follows, to arouse anger in Lord Indra.

Lord Kṛṣṇa said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma. Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed. Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him? Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities. Because it is *karma* that causes the conditioned living entity to accept and then give up different high-and low-grade material bodies, this *karma* is his enemy, friend and neutral witness, his spiritual master and controlling lord.

Therefore one should seriously worship work itself. A person should remain in the position corresponding to his nature and should perform his own duty. Indeed, that by which we may live nicely is really our worshipable deity. If one thing is actually sustaining our life but we take shelter of something else, how can we achieve any real benefit? We would be like an unfaithful woman, who can never achieve any actual benefit by consorting with her paramour. The *brāhmaṇa* maintains his life by studying and teaching the *Vedas,* the member of the royal order by protecting the earth, the *vaiśya* by trade, and the *śūdra* by serving the higher, twice-born classes. The occupational duties of

the *vaiśya* are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a community are always engaged in cow protection. The causes of creation, maintenance and destruction are the three modes of nature—namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety. Impelled by the material mode of passion, the clouds pour down their rain everywhere, and by this rain all creatures gain their sustenance. What has the great Indra to do with this arrangement?

My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills. Therefore may a sacrifice for the pleasure of the cows, the *brāhmaṇas* and Govardhana Hill begin! With all the paraphernalia collected for worshiping Indra, let this sacrifice be performed instead. Let many different kinds of food be cooked, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice. The *brāhmaṇas* who are learned in the Vedic *mantras* must properly invoke the sacrificial fires. Then you should feed the priests with nicely prepared food and reward them with cows and other gifts. After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill. After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the *brāhmaṇas,* the sacrificial fires and Govardhana Hill. This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the *brāhmaṇas* and Govardhana Hill, and also to Me.

Śukadeva Gosvāmī said: Lord Kṛṣṇa, who is Himself powerful time, desired to destroy the false pride of Lord Indra. When Nanda and the other senior men of Vṛndāvana heard Śrī Kṛṣṇa's statement, they accepted His words as proper. The cowherd community then did all that Madhusūdana had suggested. They arranged for the *brāhmaṇas* to recite the auspicious Vedic *mantras,* and using the paraphernalia that had been intended for Indra's sacrifice, they presented offerings to Govardhana Hill and the *brāhmaṇas* with reverential respect. They also gave grass to the cows. Then, placing the cows, bulls and calves in front of them, they circumambulated Govardhana. As the beautifully ornamented cowherd ladies followed along, riding on wagons drawn by oxen, they sang the glories of Lord Kṛṣṇa, and their songs mingled with the *brāhmaṇas*' chanting of benedictions. Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings. Together with the people of Vraja, the Lord bowed down to this form of Govardhana Hill, thus in effect offering obeisances to Himself. Then He said, "Just see how this hill has appeared in person and bestowed mercy upon us! "This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows." The members of the cowherd community, having thus been inspired by Lord Vāsudeva to properly execute the sacrifice to Govardhana Hill, the cows and the *brāhmaṇas,* returned with Lord Kṛṣṇa to their village, Vraja.

My dear King Parīkṣit, when Indra understood that his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord. Angry Indra sent forth the clouds of universal destruction, known as Sāṁvartaka. Imagining himself the supreme controller, he spoke as follows.

[Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods. Their taking shelter of Kṛṣṇa is just like the foolish attempt of men who abandon transcendental knowledge of the self and instead try to cross over the great ocean of material existence in the false boats of fruitive, ritual sacrifices. These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very

wise but who is simply a foolish, arrogant, overtalkative child.

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction. I will follow you to Vraja, riding on my elephant Airāvata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them. Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones. As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low. The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter. Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

[The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra. [Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail. By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance. Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief. I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom. The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows. You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.

Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well. Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him. When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist. Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

[Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them. While all

living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before. All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him—some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him. Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings. In the heavens, O King, all the demigods, including the Siddhas, Sādhyas, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction. My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing. Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

Śukadeva Gosvāmī said: The cowherd men were astonished when they saw Kṛṣṇa's activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Mahārāja and spoke as follows.

[The cowherd men said:] Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us—a birth that for Him would seem contemptible? How could this seven-year-old boy playfully hold up the great hill Govardhana with one hand, just as a mighty elephant holds up a lotus flower? As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerful demoness Pūtanā and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body. Once, when only three months old, little Kṛṣṇa was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe. At the age of one, while sitting peacefully He was taken up into the sky by the demon Tṛṇāvarta. But baby Kṛṣṇa grabbed the demon's neck, causing him great pain, and thus killed him. Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of *arjuna* trees and pulled them down. Another time, when Kṛṣṇa was tending the calves in the forest together with Balarāma and the cowherd boys, the demon Bakāsura came with the intention of killing Kṛṣṇa. But Kṛṣṇa seized this inimical demon by the mouth and tore him apart. Desiring to kill Kṛṣṇa, the demon Vatsa disguised himself as a calf and entered among Kṛṣṇa's calves. But Kṛṣṇa killed the demon and, using his body, enjoyed the sport of knocking *kapittha* fruits down from the trees. Together with Lord Balarāma, Kṛṣṇa killed the jackass demon and all his friends, thereby securing the safety of the Tālavana forest, which abounded with fully ripened palm fruits. After arranging for the mighty Lord Balarāma to kill the terrible demon Pralamba, Kṛṣṇa saved Vraja's cowherd boys and their animals from a forest fire. Kṛṣṇa chastised the most poisonous serpent, Kāliya, and after humbling him He drove him forcibly from the lake of the Yamunā. In this way the Lord made the water of that river free of the snake's powerful poison. Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us? On the one hand this boy is only seven years old, and on the other we see that He has lifted the great hill Govardhana. Therefore, O King of Vraja, a doubt about your son arises within us.

Nanda Mahārāja replied: O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy. [Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color. For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vāsudeva. There-

Secondary Level: The Story from Śrīmad-Bhāgavatam continued

fore, those who are learned sometimes call this child Vāsudeva. For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them. To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties. O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish. Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies. Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished hy His activities. [Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

[Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect. Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra. Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord's lotus feet. Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.

King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance. How, then, could there exist in You the symptoms of an ignorant person—such as greed, lust, anger and envy—which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked. You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world. Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them. Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure. You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet. Obeisances unto You, the Supreme Personality of Godhead, the great

Secondary Level: The Story from Śrīmad-Bhāgavatam completed

Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty. Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances. My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind. O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.

The Supreme Personality of Godhead said: My dear Indra, it was out of mercy that I stopped the sacrifice meant for you. You were greatly intoxicated by your opulence as King of heaven, and I wanted you to always remember Me. A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand. If I desire his real welfare, I drag him down from his materially fortunate position. Indra, you may now go. Execute My order and remain in your appointed position as King of heaven. But be sober, without false pride.

Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy. Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master. You are our worshipable Deity. Therefore, O Lord of the universe, for the benefit of the cows, the *brāhmaṇas,* the demigods and all other saintly persons, please become our Indra. As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.

Śukadeva Gosvāmī said: Having thus appealed to Lord Kṛṣṇa, mother Surabhi performed His bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thus, in the company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda. Tumburu, Nārada and other Gandharvas, along with the Vidyādharas, Siddhas and Cāraṇas, came there to sing the glories of Lord Hari, which purify the entire world. And the wives of the demigods, filled with joy, danced together in the Lord's honor. The most eminent demigods chanted the praises of the Lord and scattered wonderful showers of flowers all around Him. All three worlds felt supreme satisfaction, and the cows drenched the surface of the earth with their milk. Rivers flowed with various kinds of tasty liquids, trees exuded honey, edible plants came to maturity without cultivation, and hills gave forth jewels formerly hidden in their interiors. O Parīkṣit, beloved of the Kuru dynasty, upon the ceremonial bathing of Lord Kṛṣṇa, all living creatures, even those cruel by nature, became entirely free of enmity. After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission and, surrounded by the demigods and other higher beings, returned to his heavenly abode.

(Note that the purports, or commentaries, have been omitted from this section. Please refer to the original Bhāgavatam to also read the commentaries.)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Scripture

Learning aims:

Know the main plot of the Govardhana-pūjā story
Know the main characters of the story—who they are, something of their character and motives, and what role they play in the story
Know one or more themes from the story and be able to relate that to present life
Explain at least one aspect of the story in detail

What children will accomplish by the end of this unit:

Re-tell the main points in the story, in order
List the main characters of the story and be able to relate some facts about them
Explain at least one theme of the story and how it relates to their life or to the modern world
Tell details about one part of the story, with expression

Assessing how well the aim has been achieved:

Descriptions are in accord with scripture
Children demonstrate enthusiasm for the story
Aspects of the story are related to personal life or to the modern world in ways that go beyond what adults have explained

Special note for this section: In this guide, you can find the Govardhana-pūjā story from scripture in four forms: simplified, directly from Kṛṣṇa Book, from Śrīmad Bhāgavatam verses only (no purports), from Gopāla-campū, and from Ānanda-vṛndāvana-campū. The last two are at the end of the book; the other three are at the front. For ages 13-18 you may want to reference the complete Śrīmad Bhāgavatam with purports for the activities.

NOTE: Activities marked with an ॐ have resources in this section.
Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Scripture

All ages or mixed group:

ॐ Hear the story, either a reading from Bhāgavatam (live or from recordings), from Kṛṣṇa Book, from Ānanda-vṛndāvana-campū, from Gopāla-campū, or from a simplified story such as what is included in this guide

ॐWatch a video (puppet show, animation) about the story [this should not be used as a substitute to hearing from scripture, but rather as an addition]

ॐHave the children take the role of various persons in the story and answer questions

4-7 years:

•Tell the story with purposeful mistakes or out of order and the children have to find the mistakes and say what is right.

•Tell the story, pausing to have the children call out the next name or action

✋Pick one part of the story and have the children act it out, with simple costumes (or pieces of cloth) and makeup—the adult can give students one line of dialogue and one action to say and do at a time, rather than having children read from a script

•Discuss briefly how Kṛṣṇa was forgiving, and how Indra gave up his pride and admitted his mistake. Have children role-play these three behaviors (humility, empathy, self, dharma)

•The children ask each other (interview) which food they like best at a festival and report to the group. Make a compiled list and see how many are in common. See if any of the foods listed are described in the story

ॐ✋The children make a simple milk sweet, such as 'simply wonderful' and offer to Kṛṣṇa (spiritual practices)

ॐThe children learn and sing an English song about Govardhana-pūjā (spiritual practices)

•The children draw or color a picture related to the story

✋Have pictures or photos of different kinds of dress, including traditional Indian dress used for festive occasions. Name different activities (gardening, office work, sleeping, swimming, etc.) and ask children to choose the picture of the matching appropriate dress. Ask the children to explain what is the same and what is different about regular, daily dress and religious festival dress. Ask them how having special dress for religious festivals adds to the happiness of the festival (acting in the world)

✋Show photos of different types of clouds and ask the children to identify rain clouds, thunder and lightning. Discuss safety in a thunderstorm. Ask children if they have ever experienced any degree of flooding and what they did in that situation. Talk about feeling scared, feeling safe, and taking shelter of Kṛṣṇa in difficulty. (empathy, self, God)

•Talk about how there is a person in control of everything, like Indra is in control of the rain, thunder, and lightning. Ask the children to give examples of things where we don't see the person who made something or who makes something work, but we still know there must be a person. Discuss how we know when something is made or controlled by a person. (dharma)

✋The children should try to balance various objects on one hand or one finger, including the left hand's little finger. Time who can balance what kind of object the longest

Scripture

✋The children create a "book cover" for the story, using colored paper, fabric pieces, beads, sequins, ribbon, and other similar items. (art, design)

ॐCopy parts of the simple story with one word scrambled per sentence for the children to unscramble

7-11 years:

✋Pick one part of the story and have the children act it out, with simple costumes (or pieces of cloth) and makeup

•The children draw at least five pictures, comic book style, to re-tell the story in order

•The children create a word search for this pastime

ॐThe children learn and sing an English song about Govardhana-pūjā (spiritual practices)
Each child pretends to be one of the cowherd girls or boys when the rain and flood is coming and give a speech to the other residents of Vrndavanva giving reassurance and direction (God [rasa])

ॐ✋Have the children gather a variety of materials of various sizes, shapes and weights. Make a chart listing the materials with columns for each attribute (such as size). This should be done in a very simple way, such as listing each item as "small/medium/large" or "light/medium/heavy." Each child should make an individual chart. Then children try balancing the objects on the little finger of their left hand and record on the chart how many seconds or minutes they can balance each

•Talk about how the residents of Vṛndāvana might have felt during the flood and how we deal with fear (courage)

ॐThe children put the main facts of the story into the correct order

•Discuss how Indra apologized. Ask children to share how they feel when someone apologizes to them and when they apologize to others. Make a list of what makes an apology effective or ineffective. Role play effective and ineffective apologies. You might also want to discuss why it's sometimes very difficult to admit our mistakes and apologize (humility, respect, courage)

•Ask the children how the residents of Vṛndāvana showed gratitude to Kṛṣṇa after the end of the flooding and discuss how we can be grateful with our body, mind, and words. (gratitude, rasa-theology)

•Ask the children if they have convinced their parents to change their mind and make a list of what they did that was successful. Then make a list of what they did to try and change their parents' mind when they were unsuccessful. Then ask the children how Kṛṣṇa changed his father's mind and compare the three lists (respect)

✋Discuss why the residents of Vṛndāvana put on fancy clothes and jewelry for the celebration. (acting in the world)

•Look at pictures of traditional Indian festival dress and jewelry. Make some simple jewelry to wear for the festival by stringing beads, etc. (acting in the world)

✋Investigate the water cycle through video and science experiments. Talk about drought and flooding.

•Ask the children to describe the natural position of animals in the wild, and how that

Scripture

changed after Kṛṣṇa was worshiped by the demigods at the end of the story

ॐDiscuss with the children what is the same and what is different between the story in the scripture and in the video (puppet show or animation). Maybe make a venn diagram

11-13 years:

•The children retell this story in their own words or in the form of a comic

ॐThe children compare and contrast the story from Śrīmad Bhāgavatam in this guide with the story from Kṛṣṇa book that is also in this guide. They can do this in a chart, an essay, or both

•The children create a crossword puzzle for this story

✋The children cook a preparation mentioned in the story, with adult help

•Ask the children what sensations are there for our senses in this pastime? Have them present this information in a chart

ॐDiscuss how a good person like Indra could do something so evil as to try to destroy Vṛndāvana and all its residents, human and animal. Children should prepare a list of interview questions for Indra about the process by which he fell into evil and how he rectified himself. Reference Bhagavad-gītā chapters 2 and 3. You can expand this activity by having various children take the part of Indra and responding to the interview questions of other pupils in front of the whole group, or in pairs which then report to the group. You can record the answers in an overall chart which the children then analyze. They can also write essays or give speeches on their findings from this exercise (empathy, integrity, good and evil, use of violence, māyā, dharma)

ॐListen to English songs about the story and work with the children to create original songs that tell all or part of the story (music)

•The children write the story in the form of a script

ॐRead a particularly poetic section from the story as told in the Ānanda-vṛndāvana-campū (at the end of this guide). Ask the pupils to identify some poetic elements and then use the same elements to create a poem about the story

ॐ✋Give the children a list of literary elements (ex: simile, personification) with a brief description of each. Then give them several examples of each from each of the three story versions and ask them to match. This can be done individually, in groups, or as a game

•The children imagine being in Vṛndāvana at the end of the story when rivers starting flowing with various wonderful liquids instead of water. Write an essay or narrative describing what you would do with those rivers and illustrate your essay

•Pretend that there is a book about this story and have the children design a book cover, possibly using the computer

•Have the children identify the points in the story where major characters made important choices that determined the next outcome of the story. Each child can then take one of those points and write what might have happened if that character had made a different choice (all values)

ॐChildren calculate the present circumference of Govardhana Hill and then calculate the approximate area of the bottom. Estimate the number of people who could fit under the hill

comfortably

•Discuss what actions are generally taken for safety during a flood. Have children research any local areas that are prone to flooding and what residents would be advised to do. Have children compare and contrast these safety measures with what Kṛṣṇa actually did to protect His devotees. The children can list all the ways in which Kṛṣṇa's actions were unique or wonderful (God)

ॐAsk the children factual and inferential questions from the Kṛṣṇa Book version of the story

14-18 years:

ॐThe pupils compare and contrast the story as told in Kṛṣṇa Book, Śrīmad Bhāgavatam, Ānanda-vṛndāvana-campū, and Gopāla-campū. They can do this in an essay with accompanying graphic

•The pupils create a list of the characters in the story, ranked in order of importance. Next to each, list the greatest impact they had. What would have happened to the story if each of the top four characters with the most involvement in the story had done nothing?

•The pupils design a board game for this pastime. If time permits, they can also actually make the game and then play it

•The pupils find three themes from the story and discuss how they can be applied in one's life

✋Pupils cook a preparation mentioned in the story, with adult help

•The pupils write the story in the form of a script and perform the drama (needs to be done considerably in advance of the day if it is to be performed)

•The pupils create, either by hand or on the computer, an illustration for the story or a possible book cover

•The pupils create a flow chart to tell the story

ॐEach pupil chooses to be a resident of Vṛndāvana other than one of the main characters, and, from that point of view, writes the story as a first person narrative. These can be performed as monologues

•Make a chart with columns labeled humility, empathy, self-discipline, respect, integrity, courage, and gratitude, as well as a first column labeled "story elements." The pupils should go through the story and choose parts of the plot to put in the first column, and then check/tick the columns that identify which values (or lack of them) were apparent in those actions. Compare and contrast the charts of various pupils and discuss (all values)

•Possibly using the charts from the previous activity, have each pupil identity one action in the story that required a very difficult application of values (whether the character acted well or poorly) and write an essay about what made that choice difficult and how we can make good choices even in difficult situations (integrity, courage)

•Taking the role of Indra, the pupils describe how he was feeling when he decided to destroy Vṛndāvana and what his alternatives were (dharma, empathy, self-discipline)

•Discuss how violence is used to settle problems and why Indra resorted to violence whereas Kṛṣṇa did not. (dharma, empathy, self-discipline)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Scripture

•Have the pupils list the aspects of the story that could be described as supernatural or fantastic and then debate with one side arguing for belief and one side arguing for skepticism. Ask pupils to rate the various arguments on each side for logic and effectiveness (dharma)

ॐ✋Have the pupils gather a variety of materials of various sizes, shapes and weights. They should make a chart listing the materials with columns for each attribute (such as size). These attributes should be listed as precisely as possible, with specific weights, measurements, and shape names (cone, sphere, etc.) Each pupil should make an individual chart. Then the pupils should try balancing the objects on the little finger of their left hand and record on the chart how many seconds or minutes they can balance each. They can also note at what place on each object they are more or less likely to achieve balance. Ask them to draw general conclusions

•Ask the pupils to discuss the role of animal husbandry and care in society, particularly the protection of cows. (dharma [varṇāśrama])

ॐAsk the pupils if they have ever acted wrongly against their better judgment. Refer to the Bhagavad-gītā for verses which discuss this point. Discuss why Kṛṣṇa punished or killed so many demons, yet did not punish or kill Indra, although Indra's crime was very great. Have the pupils discuss, in groups, how we can prevent our baser nature from bewildering us and what to do when it does. (māyā, self-discipline, integrity)

•The pupils should re-write the story in the form of a newspaper report entitled "Seven-year-old boy performs miracle in flood"

✋The pupils, individually or in groups, can create a computer presentation (such as PowerPoint) to re-tell the story. If possible, they should use both pictures and sound to augment the text. You will need to have electronic paintings, photos, and sound clips, as well as the appropriate software for this activity. It is best if this activity can be done in advance, perhaps over several days, and then presentations can be shared, with the best shown to a wider audience.

ॐGive pupils a list of literary ornaments (example: simile, personification) and ask them to list as many as they can find from the stories as told in Kṛṣṇa Book, Śrīmad Bhāgavatam, Ānanda-vṛndāvana-campū, and Gopāla-campū. You can have the class in three groups, with one group per story version, or have every pupil look at all three versions. Compare student results and discuss.

Scripture: Resources

Activity: Have the children take the role of various persons in the story and answer questions.

Resource: You can cut these up and distribute them and have children give their responses. For young children, you can read some outloud and discuss answers. Older children can write their own, swap with a partner, and then discuss with the group. You can also use these ideas to write more of your own.

You are Mother Yaśodā. How do you explain that Kṛṣṇa is holding the hill?	You are Govardhana Hill. Describe what it feels like to have Kṛṣṇa holding you while Indra throws lightning at you.	You are the River Yamuna. How do you feel to overflow your banks and flood Vṛndāvana?	You are a sāṁvartaka cloud. What are you thinking on each of the seven days that Kṛṣṇa holds up the hill?
You are a deer on top of Govardhana Hill. What do you do while Kṛṣṇa is holding the hill?	You are a flower in Vṛndāvana. What does it feel like to be flooded and then come back into the sunshine a week later?	You are Indra's wife, Śacī. How do you feel when his sacrifice is stopped? When he floods Vṛndāvana? When he apologizes?	You are a cowherd boy. What are you doing and feeling during the sacrifice? During the flood when you're under Govardhana?
You are a demigod. What are you doing and thinking when Indra floods Vrndavanva and Kṛṣṇa lifts Govardhana? When Indra apologizes?	You are the rock that Kṛṣṇa stands on while He holds Govardhana. What are you thinking, seeing, hearing, and feeling?	You are a bird in Vṛndāvana. Where do you go when it starts to rain and flood. What do you see, think, and feel?	You live in nearby Mathura. When you hear about the flood and Kṛṣṇa lifting Govardhana Hill, what do you think, feel, and do?

Activity: Copy parts of the simple story with one word scrambled per sentence for the children to unscramble.

Resources: Here is a sample scrambled word puzzle from the simplified story. The first sentence is completed to show how it's done. You can take any section from the story and create your own, or have children create these and swap with partners.

Everyone in Vrndavana llageiv followed what Krsna advised.	1	village
They wore their most beautiful ethsolc and jewelry.	2	
With their cows in front, they sang as they walked rndaou Govardhana Hill.	3	
The brahmanas sang syhnm and the villagers sang about Krsna.	4	
Ladies deor in ox carts.	5	
Krsna expanded Himself and deowsh that Govardhana Hill was also Him.	6	
The Hill mebcae a huge Deity.	7	
Krsna was wangkil around the hill that was in His own form.	8	
Krsna told the villagers that Govardhana was elaedps to accept their offerings.	9	
After a wonderful talvifes, everyone went home feeling satisfied and fulfilled.	10	
"Those who shoiwrp Govardhana will have all good fortune,	11	
and the many eskans here will not harm them!"	12	
Krsna said to the villagers as they ended their cexngiti day.	13	

Scripture: Resources

Activity: Ask the children factual and inferential questions from the Kṛṣṇa Book version of the story.

Resources: Factual and inferential questions from the story in Kṛṣṇa Book

Factual questions: (answers in parenthesis)

1.- During His presence in Vṛndāvana Kṛṣṇa stopped His devotees from engaging in worship of demigods. What did Kṛṣṇa want to firmly establish by stopping them from those Vedic activities? (distraction from worship of God to worship of demigods)

2.- Which argument did Kṛṣṇa give Nanda Mahārāja to convince him to break his silence and explain to Him why he was going to worship Indra? (treat friends and enemies equally; keep no secrets from friends and family)

3.- Which were the two reasons that Kṛṣṇa gave to discourage Nanda Mahārāja in order to stop the sacrifice performed to please Indra? (Rain comes from the mode of passion; Indra sends rain even to the ocean which does not sacrifice for him; all we need to do is our work, not sacrifice; we are connected to the local environment, not the gods in heaven)

4.- Kṛṣṇa enumerated four kinds of business engagements for the vaiśya community. Which are these? (banking, agriculture, trade, and business)

5.- When Nanda Mahārāja relented and agreed to follow his son´s indications, the cowherd men inquired from Kṛṣṇa how He wanted the sacrifice done. Kṛṣṇa told them to invite the learned brāhmaṇas to chant the Vedic hymns and to prepare nice foods. Name at least six nice foods that Kṛṣṇa told them to prepare. (rice, dāl, then halavā, pakorā, purī and all kinds of milk preparations, such as sweet rice, rabrī, sweetballs, sandeśa, rasagullā and laḍḍu)

6.- Kṛṣṇa also told them to give charity to the brāhmaṇas, to decorate the cows. Who did He tell them to feed? (everyone, including street dogs and lower class people)

7.- Why is Govardhana Pūjā observed in the Kṛṣṇa consciousness movement? (since Kṛṣṇa is worshipable, so His land—Vṛndāvana and Govardhana Hill—is also worshipable.; other answers may also be acceptable)

8.- How did Kṛṣṇa convince the inhabitants of Vṛndāvana that Govardhana Hill and Himself are identical? (Govardhana Hill assumed a huge form like Kṛṣṇa)

9.- When the huge transcendental form of Kṛṣṇa began to eat the offerings, how many forms of Him where simultaneously visibly present ? (Two—as the hill and as Kṛṣṇa the little boy watching and directing)

10.- King Indra cursed the inhabitants of Vṛndāvana to suffer. Of what did Kṛṣṇa assure them? (protection, safety)

11.- When King Indra ordered the Sāṁvartaka and companion clouds to go to Vṛndāvana, the clouds were afraid of doing this mischief. What did King Indra assure them? (that he would accompany them while riding on his elephant)

12.- The situation was very dangerous, especially for the animals. The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold unable to find any source of deliverance. What did they do then? (ask Kṛṣṇa to save them)

13.- The demigods are Kṛṣṇa´s devotees and thus it is not possible for them to forget Kṛṣṇa´s supremacy, but somehow or other Indra had become puffed up with material power and therefore had become maddened. What did He do to cure his false prestige? (surrender to Kṛṣṇa at the end)

14.- For how long did all the inhabitants of Vṛndāvana remained beneath the great hill? How were they feeling? (seven days; happy)

15.- When Indra saw the extraordinary mystic power of Kṛṣṇa, how did he feel and what did he tell the clouds? (baffled; to stop their destructive activities)

16.- When a person is a pure devotee but at the same time, by miscalculation, wants to lord it over material nature, what kind of mercy does Kṛṣṇa show to him? (Kṛṣṇa takes his material opulences away)

———————-

Inferential questions: (no one right answer)

1.- Indra was trying to kill all the inhabitants of Vṛndāvana by sending the clouds meant to devastate the whole cosmic manifestation. Why Kṛṣṇa did not kill him as punishment?

2.– The residents of Vṛndāvana don't think of Kṛṣṇa as God. Why did they trust to go under the huge hill that Kṛṣṇa was holding?

3.—Why did the elder members of the Vṛndāvana village agree to do the sacrifice Kṛṣṇa wanted instead of their traditional sacrifice for Indra?

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Scripture: Resources

Activity: Hear the story, either a reading from Bhāgavatam (live or from recordings), from Kṛṣṇa Book, from Ānanda-vṛndāvana-campū, Gopāla-campū or from a simplified story such as what is included in this guide.

Resources:

The story in a simple form is at the beginning of this book, as well as the complete story from Kṛṣṇa Book and (verses only) from Śrīmad Bhāgavatam. At the end of this guide is the story from Gopāla-campū and from Ānanda-vṛndāvana-campū. You can also find stories about Govardhana and Govardhana-pūjā in this book:

http://blservices.com/Girirāja-king-of-mountains-śrī-garga-samhita-canto-3

Recordings of Amala Bhakta reading the verses from the section of the Bhāgavatam about Govardhana-pūjā can be purchased from:

www.Krishna.com (store section or audio books)

Or

http://www.krishnaculture.com/

Or

www.sadhusanga.com/

Recordings of Amala Bhata reading the Govardhana Pūjā story from Kṛṣṇa book can be found at:

www.**sadhusanga.com/**

Recordings of Dhruva Mahārāja dasa reading the Govardhana Pūjā story from Kṛṣṇa book can be found at:

www.**sadhusanga.com/**

Recordings of Harinama dasi reading the Govardhana Pūjā story from Kṛṣṇa book can be found at:

http://www.Krsna.com/govardhana-pastimes-lord-Krsna

Recordings of Bir Kṛṣṇa Gosvāmī reading the Govardhana Pūjā story from Ānanda-vṛndāvana-campū can be found at:

http://www.bkgoswami.com/Multimedia/index.php?q=f&f=%2Faudio%2Flectures%2FAnandavrindavancampu

email: Parividha.ACBSP@pamho.net to request a purchase of an audio drama of the Govardhana story, with songs

Activities:

The children learn and sing an English song about Govardhana-pūjā
Listen to English songs about the story and work with the children to create original songs that tell all or part of the story.

Resources:

http://store.Krishna.com/Search.bok?category=Children:Music&bar=_shp_kids

➔http://www.youtube.com/watch?v=VV99ldDSmc0&feature=channel&list=UL (several parts)

http://www.icompositions.com/music/song.php?sid=170073

Here is a song the children can learn:

The tune is an English folk tune called 'The light dragoon'. If you search for 'The light dragoon by Eliza Carthy' you can find it sung

Lord Kṛṣṇa is a cowherd boy
His jewels were shining brightly
To His father dear He went one day
And He spoke up so politely
He said, '**Stop** the worship of Lord Indra.
I think you're being hasty.
It's better to worship Govardhana hill
Where the cows eat grass so tasty.'
Lord Indra said, 'How dare these simple
Cowherd folk ignore me?
I'll send them ice, I'll send them wind,
I'll send them rain so stormy.'
Lord Indra sent torrential rain.
He's one of the strongest devas.
Lord Kṛṣṇa's friends said, 'Kṛṣṇa dear,
We love You, Lord, so save us!'
'**For this display** of wind and rain
To Nature is contrary.
We've never seen rain like this before
That's why it is so scary.'
The cowherd girls of Vraja dhama
Trusted the Lord completely.
And when He lifted up the hill
They smiled at Him so sweetly.
Lord Kṛṣṇa told His friends and cows,
'Come under the hill: sit tightly!
For seven days this Govardhana hill
Will shelter you so nicely.
I am the Lord of Vraja dham
Your duty is to please Me.
Just see Me lifting Govardhana hill,
And I make it look so easy.'
When Indra saw what happened,
He said, 'Kṛṣṇa has defeated me.'
So Kṛṣṇa stopped the rain and then
Put back the hill so neatly.
And then Lord Indra bowed his head
For making Kṛṣṇa worry.
'I'll never do such a thing again.
Forgive me, I'm so sorry.'
The gopīs and the cowherd boys
Embraced the Lord sincerely.
The inhabitants of Vraja dhama
Do love Kṛṣṇa so dearly.
All you devotees of the Lord,
Should worship the hill so holy,
Or you'll be bitten by the snakes
So creepy and so crawly.
All you devotees of the Lord
Please hear this story purely,
And you'll be taken back to home,
Back to Godhead so surely.

Here are the chords for the song on the previous page:

```
C                                F              C
LORD KṚṢṆA IS A COWHERD BOY

                                            G
HIS JEWELS WERE SHINING BRIGHTLY

     F                              C       G
HIS FATHER'S NANDA MAHARAJ

F                    G            C
HE TOLD HIM SO POLITELY

              G
SO POLITELY

      F                             C        G
HIS FATHER'S NANDA MAHARAJ

F                     G            C
HE TOLD HIM SO POLITELY
```

Activity:

Watch a video (puppet show, animation) about the story [this must be accompanied by hearing from scripture].

Resources:

Puppet show: http://store.Krishna.com/Search.bok?category=Video:Kids&bar=_shp_kids

Animation (Little Kṛṣṇa): http://store.Krishna.com/Page.bok?template=Shops_Video

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Activity:

Children calculate the present circumference of Govardhana Hill and then calculate the approximate area of the bottom. Estimate the number of people who could fit under the hill comfortably.

Resources:

Govardhana Hill was about 3 km high 5000 years ago . Presently at its highest point the hill is just 25 m high and 11 km long.

It is said that Govardhana Hill was originally 115 km long, 72 km wide and 29 km high. Today, the hill is only 80 ft high

Walking around Govardhana today involves a distance of 38 km (24-miles)

Activity: Each pupil chooses to be a resident of Vṛndāvana other than one of the main characters, and, from that point of view, writes the story as a first person narrative. These can be performed as monologues.

Resources:
Excerpts from the book, *Kṛṣṇa Smaraṇaṁ*, edited by Kṛṣṇa Kshetra dasa. The names of the authors of specific sections are after each piece.

[One of the inhabitants of Vṛndāvana is offering prayers to Lord Kṛṣṇa during the Govardhana-līlā:]
Dear Kṛṣṇa, dear Govinda, You are the giver of pleasure to the senses and the cows. Let us take shelter of You. Powerful rain clouds are pouring down the rain on Vṛndāvana and cold winds are blowing. They are threatening to destroy everything we have, our cows and ourselves, unless You protect us with Your mystical powers. It is amazing to us that You can easily carry the whole Govardhana hill on the little finger of Your left hand, just like a child can easily carry a mushroom. These torrents of rain and winds are too strong, therefore we will stand beneath this huge umbrella, with all our belongings and cows. In that way we can be saved from this dangerous situation.

We are happy that we can take shelter of Your lotus feet. We are not tormented by hunger, thirst or any kind of distress. Your mystical power overwhelms us. After seven days all the water has withdrawn and now we can go back to our homes. Dear Lord Kṛṣṇa, Govinda, we would like to go home after You easily put back Govardhana hill on the same place where it resides.

Our dear Govinda, we approached You with great enthusiasm so we can embrace You and give You our blessings. The gopīs are offering You yogurt mixed with their teardrops and thus giving You blessings.

All the demigods began to shower flowers from the sky and to blow their conch shells, kettledrums are resounding and residents of the Gandharva-loka are playing for Your pleasure on their musical instruments. Listen how the gopīs are singing about Your pastime out of their great love.
—*Mitravinda Dasi & Divya-mangala Gopāla Das* – Kutina, Croatia

Following in the Footsteps of the Vrajavāsīs
I couldn't understand what my mother is talking about, so I looked at her interrogatively, and she, holding my hand tightly, bent down and said: "Quick, let us follow the others, and don't you let go of my hand."

Thunder mixed with the bellowing of the calves, which fled beside their mothers, frightened. The trees, because of the intolerable rain and wind, looked like they were also running. "Where are we going?" I asked, but my mother didn't hear me. Holding my hand tightly, she led me through the slippery road, carefully walking amidst the stones and the mud. She had a very anxious look on her face and tears rolled down her cheeks, or maybe they were raindrops sliding down her face. With one hand she held her veil, and the silence of those moments when the clouds held back the thunder, was filled with the jingling of

her bracelets. The sky was very agitated. Dark clouds hung over like ripened fruits: thunderbolts with their flashes blinded the eyes, and with their dreadful sounds invited fear to our hearts. And it seemed that the rain wanted to wash away even the smallest pebble in Vraja. Still, none of this could compare with the storm that was happening in our hearts. This storm was made of very deep emotions and forced our hearts to surrender to the darkest cloud – Kṛṣṇa, and the brightest lightning – Balarāma. But, the essence of my existence and the source of my strength was Śrīmatī Rādhārāṇī, who, just like torrential rain, refreshed my thirsty and harassed heart.

"Oh, where is my mistress now?" I was anxiously looking all around, but the torrential rains and winds obstructed my sight. I was looking for Her, hoping that from somewhere I will hear Her melodious voice or see Her beautiful face decorated with the most resplendent lotus eyes. For a moment it seemed to me that I heard Her sweet voice coming from one direction, but no, it was only the voice of the cuckoo, which was hiding in the foliage.

Moving became very difficult: our feet sank in the mud and it seemed like our clothes, wanting to hide from the cold, stuck to our bodies. The wind made the rain dance on all sides, making the beautiful land of Vraja change its appearance. On all sides there were broken branches and leaves flying, and it seemed like the falling flowers, with their last breath, wanted to decorate the path we were threading, headed by Kṛṣṇa.

"Wait, I think I saw Her, just a few steps ahead of me," I thought to myself, and immediately my heart started to dance faster, but alas, that were only golden lotuses carried by the fierce wind. Oh sun, did you steal my mistress, being envious of Her smile? It must be you, when you are such a big coward to appear before me. Please bring me back the source of my happiness because without Her this life of mine is worthless and meaningless.

"Just a little bit more and we are there," it seemed like from far away the voice of my mother was reaching my ears. Then I became aware that actually she was beside me showing me the Govardhana Hill, but surprisingly the Hill was floating in the air. I was confused and she just smiled and said, "following in the footsteps of the Vrajavāsīs, you will find your shelter."

As we were coming closer, the thunder became distant and the rain and the wind subsided. The Govardhana Hill became our shelter, saving us from Indra's onslaught. I was attracted by Govardhana's greatness as if by a magnet. The scent of the moist and warm soil, mixed with the fragrances of different garlands that were decorating Kṛṣṇa and Balarāma, started to make me dizzy. Where to look for Her? How to find the most resplendent golden lotus in Kṛṣṇa's garden?

At that moment the song of the flute spread through the air, whispering sweetly: "Look where I am coming from, this is the place where my master is, who with His bashful glance will reveal to you where the cause of this pastime, your mistress, is." I started to follow the sound of Kṛṣṇa's flute, pushing myself through the assembled people and finally, standing on one rock, in a threefold bending form, with the little finger of His left hand holding the Govardhana Hill and with His right holding His flute to His bimba fruit lips, Kṛṣṇa was simultaneously fulfilling all of our desires. And just with one hidden look He fulfilled mine also. Following His look I saw Her bashfully sending Him Her smile, embracing Him with the corner of Her lotus like eyes.

There She was, the source of my existence, filling my heart with the sweetest ambrosia.

Drinking Her every gracious move with the cups of my eyes I was delighted in ecstasy. From time to time She smiled to Her gopī friends, skillfully hiding the object of Her loving attention. She was the source of the emotions that were waxing to their climax under the Govardhana Hill, inspired by the song of Kṛṣṇa's flute. As Her love was increasing, Kṛṣṇa's happiness increased and, as a result, the song of His flute became sweeter and sweeter. In these moments of unspeakable happiness, I looked behind at my mother. She looked like never before … her eyes were filed with tears, running over her face, decorating her neck. She was breathing faster and it looked like she was going to faint. I was amazed by the devotion which emanated from her body. As I approached her, the emotions became more visible. I touched her hand and in that moment, she realized my presence. She smiled at me and we started to dance, filled with unspeakable happiness. We laughed together and in her eyes I could see my mistress and Kṛṣṇa dancing together in the rhythm of our hearts.
—*Manjari Sarika Dasi* – Shtip, Macedonia

The Story of a Simple Sāṁvartaka Cloud

Once upon a time, there was a cloud. Since he was a particularly powerful and dark cloud, his friends called him Sāṁvartaka. His favorite occupation was to dwell over the village of Vṛndāvana. In this way, he would cast a shadow on the residents of the village and protect them against the scorching sun. But there was also another reason for his choice to stay above one area, for in that same village lived a boy in a yellow dhoti. Everyone called him Kṛṣṇa ("the all-attractive one"). Indeed, the cloud found Him irresistibly lovable. Sāṁvartaka would often just wait in the sky above Vṛndāvana to see Kṛṣṇa again and again, even though Sāṁvartaka's friends had already withdrawn to rest together in some cloud bank.

Sāṁvartaka tells his story: "One day, Lord Indra, the king of heaven and a respectable person amongst the clouds and rains, came to Vṛndāvana. He was visibly upset. Suddenly, he called upon the whole entourage of enraged clouds and ordered everyone assembled to unleash a devastating storm over the village. 'Don't spare anyone,' he said. "I was shocked: 'No, I can't follow that order!' Now, perturbed with emotions, experiencing unbearable love towards the villagers and that charming boy, I had this threat above me: 'If I don't fulfill Lord Indra's order, it will be my last day in the Vṛndāvana skies. I will most probably be dispersed into a few droplets somewhere in the middle of a vast ocean and merge. Oh, how horrible!'

"But with all the pretense I could muster, I started looking even denser and darker. I must admit that I even shot some lame thunderbolts here and there. I felt desperate and thought: 'I see the villagers trying to find shelter, but the other clouds keep on pouring gallons of rain and hurling thunderbolts. I am helpless against them.' "In my moments of deep despair, I saw my favorite boy, Kṛṣṇa, and hovered in amazement: 'Is he lifting the entire mountain!?' All of villagers managed to quickly sneak below it and were safe, which gave me great delight. We could be shooting and rumbling and pouring, but no one would get hurt. I saw Lord Indra's crimson blush, ashamed as he was of his incapacity to harm anyone. Still, he would continue to order us to flood the entire village.

"But for me there was relief. During the days of that terrible devastation, I noticed how all the villagers were so peaceful in the presence of the boy: 'For seven days and nights — without interruption — he is holding a whole mountain!' I thought. 'And others, just by

seeing Him, are indescribably exuberant.' "Then it hit me: 'Ah, finally they can see Kṛṣṇa for seven days and nights without a pause. That is the source of their unlimited peace!' Finally, I understood that Lord Indra's order had been a blessing in disguise for me, and that I had participated in a life-changing event." Sāṁvartaka's story helps me to become aware of how sometimes in our lives, by the order of some unavoidable cosmic law, māyā's clouds have to bring us toil and trouble. But we mustn't forget that these events grant us an opportunity to pray more intensely, to remember what we already have, and to be brought closer to Kṛṣṇa's shelter.

Indeed, many times we see that we learn, grow, and blossom after some "stretching moments." In such moments, if we gather our best thought and consciously look for a loving shelter, we might even experience peace and joy. I pray that I may never forget that taking shelter of Kṛṣṇa's intimate representative is an indispensable way to be saved.

For me, the following verses from Bṛhad-bhāgavatāmṛta (1.4.17- 18) are wonderful objects of meditation: "Still, when one receives instructions from great souls, those instructions have the power to awaken one's higher understanding. And then one can engage in devotional service to Lord Hari. Therefore, it is not a sign of greatness that ordinary persons like me can persevere despite terrible disturbances, give spiritual enlightenment to children, behave like saintly persons, show compassion to suffering souls, or refuse the boon of liberation."

—*Mangala-candrika Dasi* – Radhadesh, Belgium

Activity:

The children make a simple milk sweet, such as 'simply wonderful' and offer to Kṛṣṇa.

Resource:

Orange and Currant Simply Wonderfuls
Simply Wonderfuls are fudge-like sweets made from butter, sugar, and milk powder. They require no cooking combine the ingredients, and the result is simply wonderful!
PREPARATION TIME: 20 minutes YIELD: about 15 sweets
1 1/4 cups sifted icing sugar
190g unsalted butter
1/2 teaspoon finely grated orange rind (optional)
2 tablespoons currants (optional—can also use raisins, carob/chocolate chips, etc.)
1 1/2 cups sifted full-cream milk powder
1. Cream the butter, sugar, and orange rind in a mixing bowl.
2. Fold in the currants and powdered milk and knead until a firm fondant-like dough is formed. Pinch off walnut-sized portions and roll into smooth even-sized balls. Chill.

How to offer food to Kṛṣṇa:

Keep the preparation area very clean. Wash your hands thoroughly. While preparing food, do not taste it, for you are cooking the meal not for yourself but for the pleasure of Kṛṣṇa. Arrange portions of the food on dinnerware kept especially for this purpose; no one but Kṛṣṇa should eat from these dishes. The easiest way to offer food is simply to pray, "My dear Lord Kṛṣṇa, please accept this food," and to chant each of the following prayers three times while ringing a bell:

1. **Prayer to Śrīla Prabhupāda**:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya deva and delivering the Western countries, which are filled with impersonalism and voidism."

2. **Prayer to Lord Chaitanya**:

namo mahā-vadānyāya, kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī. and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You."

3. **Prayer to Lord Kṛṣṇa**:

namo brahmaṇya-devāya, go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya, govindāya namo namaḥ

"I offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brāhmaṇas the well-wisher of the cows and the brāhmaṇas and the benefactor of the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda."

Remember that the real purpose of preparing and offering food to the Lord is to show your devotion and gratitude to Him. Kṛṣṇa accepts your devotion, not the physical offering itself. God is complete in Himself--He doesn't need anything--but out of His immense kindness He allows us to offer food to Him so that we can develop our love for Him.

After offering the food to the Lord, wait at least five minutes for Him to partake of the preparations. Then you should transfer the food from the special dinnerware and wash the dishes and utensils you used for the offering. Now you and any guests may eat the prasādam.

Activities:

Elementary: Have the children gather a variety of materials of various sizes, shapes and weights. Make a chart listing the materials with columns for each attribute (such as size). This should be done in a very simple way, such as listing each item as "small/medium/ large" or "light/medium/heavy." Each child should make an individual chart. Then children try balancing the objects on the little finger of their left hand and record on the chart how many seconds or minutes they can balance each

Advanced: Have the pupils gather a variety of materials of various sizes, shapes and weights. They should make a chart listing the materials with columns for each attribute (such as size). These attributes should be listed as precisely as possible, with specific weights, measurements, and shape names (cone, sphere, etc.) Each pupil should make an individual chart. Then the pupils should try balancing the objects on the little finger of their left hand and record on the chart how many seconds or minutes they can balance each. They can also note at what place on each object they are more or less likely to achieve balance. Ask them to draw general conclusions

Resources:

Sample:

Object	Size	Weight	Shape	Balance time	Balance Place

Activity:

The children put the main facts of the story into the correct order.

Resource:

Plot Elements to cut out and put in order
Nanda Mahārāja says the sacrifice is traditional to please Indra
The residents of Vṛndāvana ask Kṛṣṇa to save them
The men of Vṛndāvana talk about how wonderful Kṛṣṇa is
Kṛṣṇa lifts Govardhana Hill on the little finger of His left hand for seven days while all the people and animals of Vṛndāvana stand underneath
Kṛṣṇa sees his father and the elders getting ready for a sacrifice
Indra comes with a surabhi cow and his elephant to apologize
Kṛṣṇa convinces his father to sacrifice to Govardhana Hill instead of Indra
Kṛṣṇa asks his father the goal, process, and person to whom the sacrifice is directed
Kṛṣṇa tells the people to go home and puts the hill back
Indra gets angry and has his sāṁvartaka clouds flood Vṛndāvana
The residents of Vṛndāvana thank Kṛṣṇa
Vṛndāvana residents perform a sacrifice for Govardhana Hill with lots of good food and walking around the hill while singing
Kṛṣṇa excuses Indra and sends him back to heaven
Indra stops the rain

Activities:

Intermediate: Give the children a list of literary elements (ex: simile, personification) with a brief description of each. Then give them several examples of each from each of the three story versions and ask them to match. This can be done individually, in groups, or as a game.

Advanced: Give pupils a list of literary ornaments (example: simile, personification) and ask them to list as many as they can find from the stories as told in Kṛṣṇa Book, Śrīmad Bhāgavatam, and Ānanda-vṛndāvana-campū. You can have the class in three groups, with one group per story version, or have every pupil look at all three versions. Compare student results and discuss.

Resources:

http://literary-devices.com/

http://gisr07.hubpages.com/hub/Literary-Devices-Meanings-and-Examples

Here is a short list (incomplete):

- Allegory - a symbolic representation i.e. The blindfolded figure with scales is an allegory of justice.
- Alliteration - the repetition of the initial consonant. There should be at least two repetitions in a row. i.e. Peter Piper picked a peck of pickled peppers.
- Allusion – A reference to a famous person or event in life or literature. i.e. She is as pretty as the Mona Lisa.
- Analogy - the comparison of two pairs which have the same relationship. i.e. shoe is to foot as tire is to wheel
- Assonance - the repetition of similar vowel sounds in a sentence.
- Climax - the turning point of the action in the plot of a play or story. The climax represents the point of greatest tension in the work.
- Foreshadowing - hints of what is to come in the action of a play or a story.
- Hyperbole - a figure of speech involving exaggeration.
- Metaphor - A comparison in which one thing is said to be another. i.e. The cat's eyes were jewels, gleaming in the darkness.
- Onomatopoeia - the use of words to imitate the sounds they describe. i.e. The burning wood crackled and hissed.
- Oxymoron - putting two contradictory words together. i.e. bittersweet, jumbo shrimp, and act naturally
- Personification - is giving human qualities to animals or objects. i.e. The daffodils nodded their yellow heads.
- Pun - A word is used which has two meanings at the same time, which results in humor.
- Simile - figure of speech involving a comparison between unlike things using like, as, or as though. i.e. She floated in like a cloud.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Scripture: Resources

Activities:

Intermediate: Discuss how a good person like Indra could do something so evil as to try to destroy Vṛndāvana and all its residents, human and animal. Children should prepare a list of interview questions for Indra about the process by which he fell into evil and how he rectified himself. Reference Bhagavad-gītā chapters 2 and 3 (empathy, integrity, good and evil, use of violence, māyā, dharma). You can expand this activity by having various children take the part of Indra and responding to the interview questions of other pupils in front of the whole group, or in pairs which then report to the group. You can record the answers in an overall chart which the children then analyze. They can also write essays or give speeches on their findings from this exercise.

Advanced: Ask the pupils if they have ever acted wrongly against their better judgment. Refer to the Bhagavad-gītā for verses which discuss this point. Discuss why Kṛṣṇa punished or killed so many demons, yet did not punish or kill Indra, although Indra's crime was very great. Have the pupils discuss, in groups, how we can prevent our baser nature from bewildering us and what to do when it does. (problem of evil, self-discipline, integrity)

Resources: (Verses from the Bhagavad-gītā)

Bg. 2.62 - While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.
Bg. 2.63 - From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.
Bg. 2.64 - But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

Bg. 3.36 - Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?
Bg. 3.37 - The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.
Bg. 3.38 - As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.
Bg. 3.39 - Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.
Bg. 3.40 - The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.
Bg. 3.41 - Therefore, O Arjuna, best of the Bhāratas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.
Bg. 3.42 - The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.
Bg. 3.43 - Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus-by spiritual strength-conquer this insatiable enemy known as lust.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity

Learning aims:

Know details of the form of the Lord as Giridhārī and Govinda
Meditation on the form of Giridhārī and/or Govinda
Service for the form of Giridhārī and/or Govinda

What children will accomplish by the end of this unit:

Describe something of Girdhari and Govinda forms from memory
Do some service for the form of Giridhārī and/or Govinda (including meditation on)

Assessing how well the aim has been achieved:

Descriptions of Giridhārī's and Govinda's forms are in accord with scripture
Work in various media shows a high level of care and quality according to the age and ability of the children
Service to the Lord's form is done with respect and care
Children talk about Giridhārī's and Govinda's forms outside of the activities

Note: For many of the activities in this Deity section, you will need a collection of paintings (or pictures of paintings) of Kṛṣṇa in two forms—that of Giridhārī holding up Govardhana Hill, and that of Govinda where Kṛṣṇa is taking care of cows. You may also have photos of Deities in one of those two moods. The Deity form of "Nāthajī" is also Kṛṣṇa lifting Govardhana Hill.

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity

All ages or mixed group:

•Discuss the meaning of "Giridhārī"—the one who holds up the hill (God with form)

•Discuss the meaning of "Govinda"—he who gives pleasure to the cows and to the senses (God with form)

ॐDiscuss the value of cow protection in particular and vegetarianism in general. You may want to show the films "Healthy, Wealthy, and Wise" and/or "Sacred Cow" (empathy, respect, dharma)

ॐ✋Look at various paintings or photos of Deities (icons) of Kṛṣṇa in the Giridhārī form and in the Govinda form (God with form)

✋Making lamps to offer the Deities—the children can make lamp cups out of clay, wicks from cotton wool, and then dip the cotton wool into ghee or oil. For young children, this activity requires careful supervision (spiritual practices)

4-7 years:

ॐ✋Each child chooses a favorite picture of Giridhārī or Govinda (or colors one with pencil, crayons, or paint) and decorates it with garlands and necklaces by gluing on paper flowers, bead, sequins, etc. (God, spiritual practices)

•Listen to various pieces of music, and choose one that best suits Giridhārī in the process of lifting Govardhana or putting the hill back down

✋Some children pretend to be cows, and others play flutes pretending to herd the cows.

•The children create a drawing of the path from sunlight to grass to the cow to milk, by pasting pictures or creating their own. Discuss the nutritional value of milk and ask the children to name as many milk products as they can and what they can be used for (world)

•Discuss how Giridhārī held a mountain for seven days to save His friends. Ask the children to list ways in others sacrifice for their welfare and how they have sacrificed for others. Ask them for the difference between helping others and being selfish (empathy, gratitude, dharma)

ॐTeach the children the mudrā for herding cows and for lifting Govardhana. While the children hold the cow herding mudrās, have them race and see who wins. See who can hold the Giridhārī pose longest

•Ask the children to list reasons why the cow is compared to a mother and the bull is compared to a father. If possible, have photos of cows and bulls. Discuss how we treat our mother and father and why Kṛṣṇa is famous as Govinda, who loves the cows (gratitude, respect, dharma)

7-11 years:

ॐ✋Each child creates (or colors) a picture of Giridhārī or Govinda with paint or other coloring media and later decorates it with garlands and necklaces by gluing on paper flowers, bead, sequins (God with form, spiritual practices)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity

Individually or in groups, children create a decorated frame that includes cows for a picture of Govinda (this frame could be made from wood, metal, or decorated cardboard). Put the framed picture on an altar and offer incense, lamp, and flowers to the picture
ॐ Read stories to the children about Kṛṣṇa as Govinda, taking care of cows. Have them illustrate one of the stories

ॐ Have the children make a Venn diagram or compare/contrast chart for Kṛṣṇa's three fold bending pose and His Giridhārī pose (God with form)

Teach the children traditional cow-herding flute tunes or listen to recordings or watch videos of using flutes to herd cows. Ask children to say which they like best and why
•Ask the children to discuss any experiences they have had with cows and bulls and to suggest why Kṛṣṇa is especially known as Govinda, who cares for cows. Have them list as many dairy products as possible, and then give the qualities of each, what they are used for, which ones they like best and why, etc. Each child can then write a thank you note to the cows and bulls (gratitude)

11-13 years:
Have the children make dioramas of Giridhārī holding up Govardhana and surrounded by the people and animals of Vṛndāvana (God with form)
Individually or in groups, children create a decorated frame that includes Govardhana Hill for a picture of Giridhārī (this frame could be made from wood, metal, or decorated cardboard). Put the framed picture on an altar and offer incense, lamp, and flowers to the picture
•The children pick flowers and attractive leaves and make garlands (flower necklaces) to offer to a picture of Giridhārī or Govinda (spiritual practices)
•The children pretend to be art critics and review a painting of Giridhārī or Govinda
•The children each write a rhyming poem about Giridhārī
•Facilitate the children creating a Venn diagram comparing the forms of Giridhārī and Govinda in terms of Their qualities and activities (God with form)
•Discuss about the regulation of Deity worship and ask the children to relate any personal experience with doing Deity worship or with knowing others who do so (self-discipline, spiritual practices)
Arrange for someone to have the children learn a traditional Indian dance that shows lifting Govardhana Hill (acting in the world)
Have facts on the benefits of a vegetarian diet in the categories of health, environment, ethics, and spirituality. Have the children sort the facts into the various categories and then each pupil should write an essay or give a speech on the value of vegetarianism (empathy, respect, dharma, self [karma])

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity

14-18 years:

Working individually or in groups, pupils create each of the main persons in the story out of clay, decorate and make into a display—this can be of where Giridhārī is lifting the hill or where the demigods are worshiping the Lord as Govinda, especially with surabhi, the cow (God)

•Each pupil makes a special garland or flower decoration for home, school, or temple deities (spiritual practices)

•Each pupil writes a rhyming, metered poem about Govinda

•Each pupil chooses five people who were present at the awarding of the name "Govinda" and writes a paragraph for each describing the scene from their point of view (acting in the world [sādhu-saṅga])

•Pupils write a song describing how Govinda takes care of the cows (God with form)

Individually or in group, pupils research the traditional Deity of Nāthajī—where He is worshiped and the story behind His manifestation (see Caitanya Caritāmṛta, Madhya līlā, chapter 4 for some relevant information)

•The pupils design and perform a mime (or traditional dance) that incorporates the postures and mudrās of Giridhārī and Govinda

•Individually or in groups, have pupils research the benefits of cow protection and present their findings in a visual display—physical or electronic—accompanied by written work (dharma, empathy, world)

•Discuss Kṛṣṇa's keeping of His promise of protection by assuming the Giridhārī form (integrity)

Deity Resources

Activity:

Discuss the value of cow protection in particular and vegetarianism in general (empathy, respect, the four regulations). You may want to show the films "Healthy, Wealthy, and Wise" and/or "Sacred Cow."

Resources:

http://www.itvproductions.net/store/product.php?productid=84&cat=7&page=1

Cow protection resources:

http://www.iscowp.org/

Also, see if your local ISKCON center has a cow protection program or if any local families keep cows.

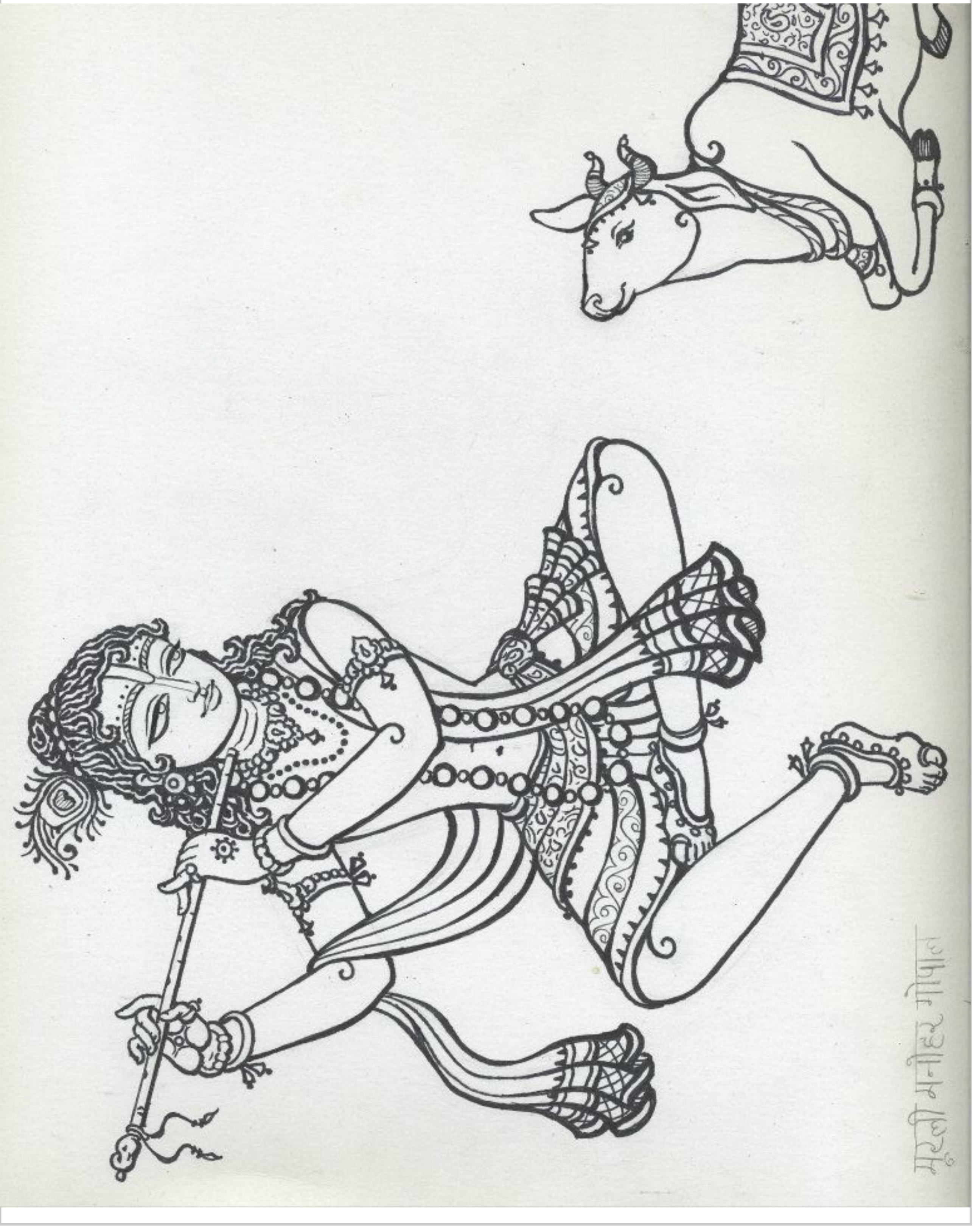
Deity Resources

Activity: coloring a picture of Giridhārī or Govinda. (unknown artist)

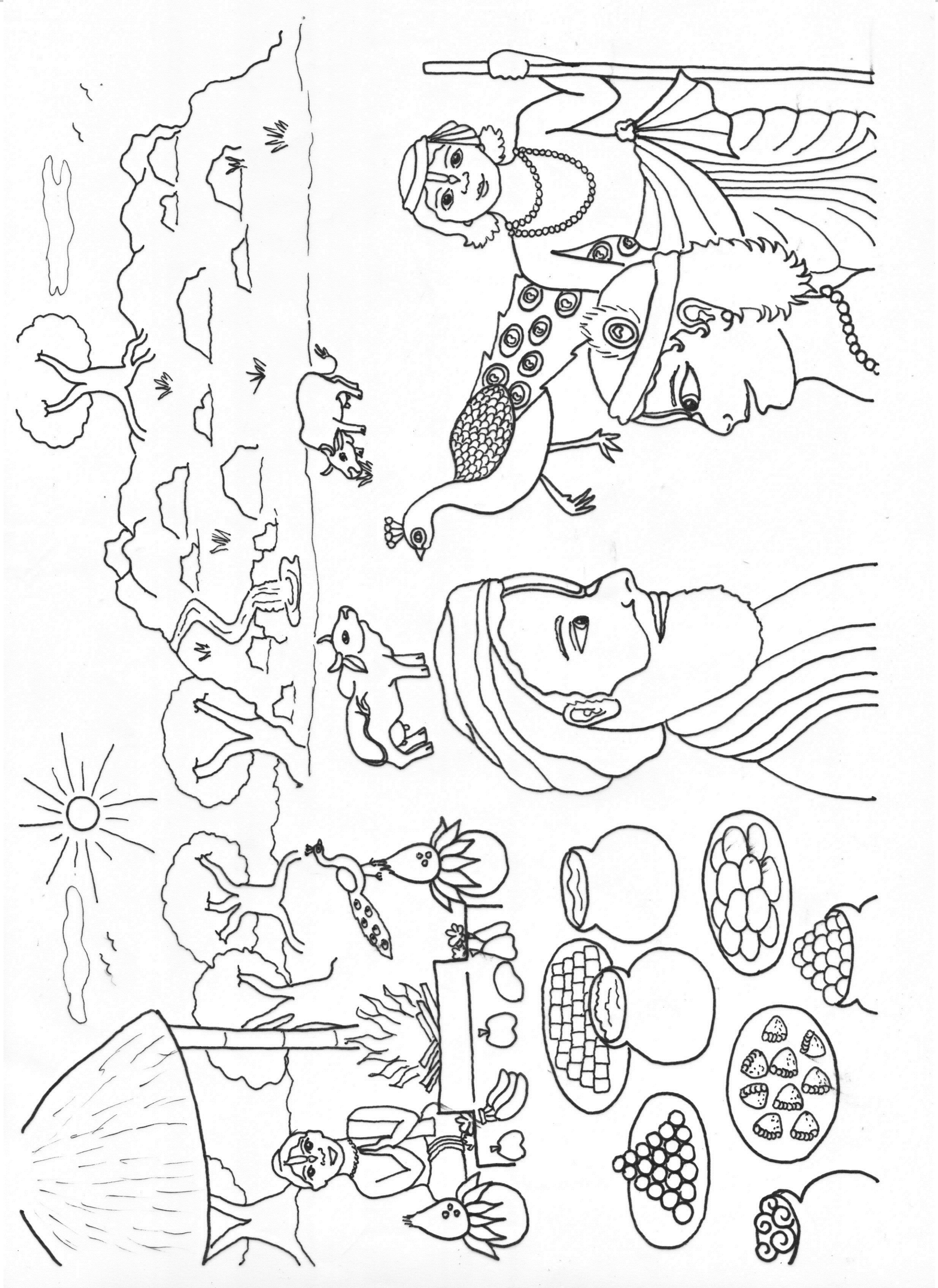


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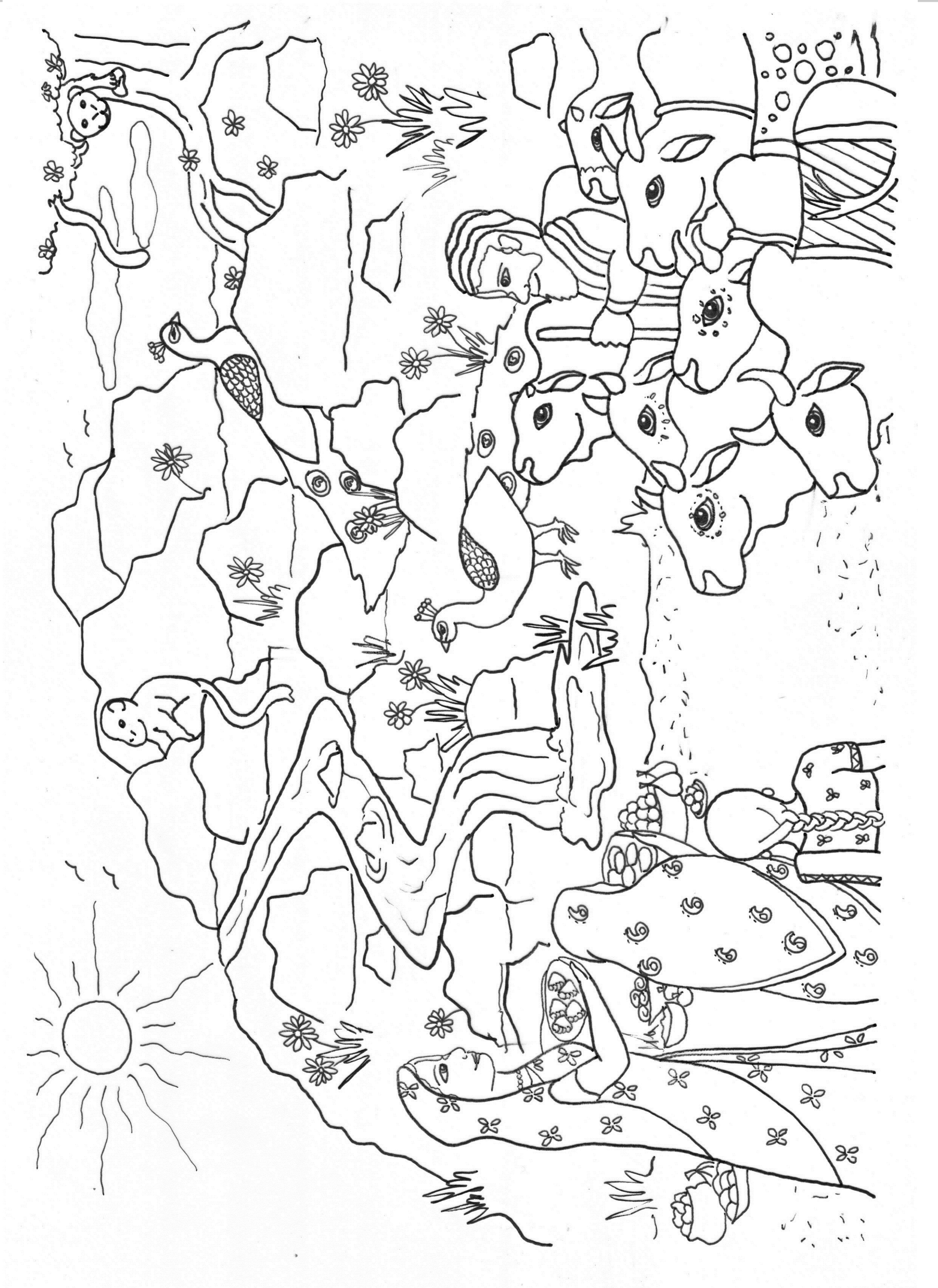
Activity: coloring a picture of Giridhārī or Govinda. (this drawing by Guṇḍicā Day; drawings on the following five pages by Rādhārāṇī devī dāsī)



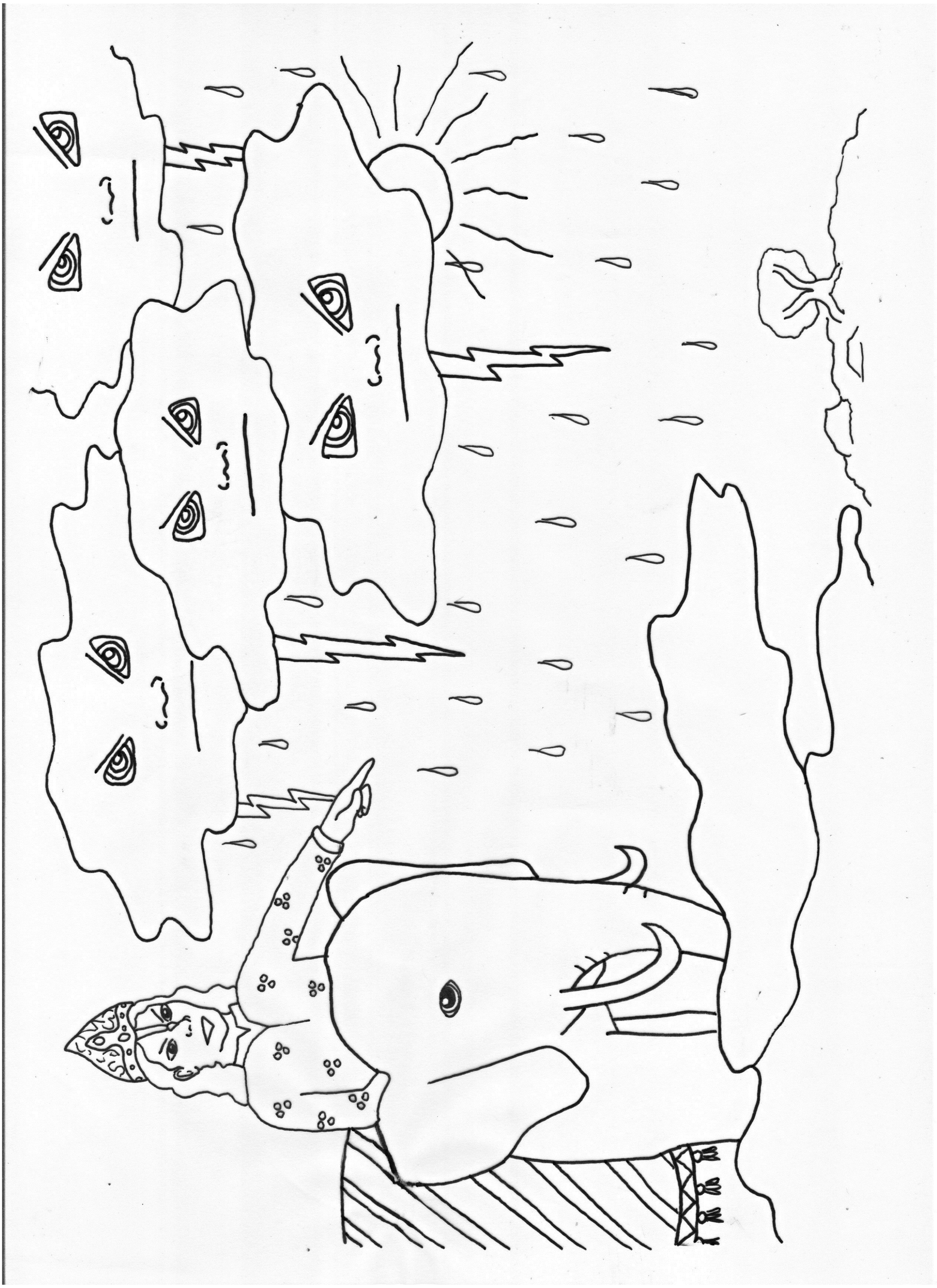
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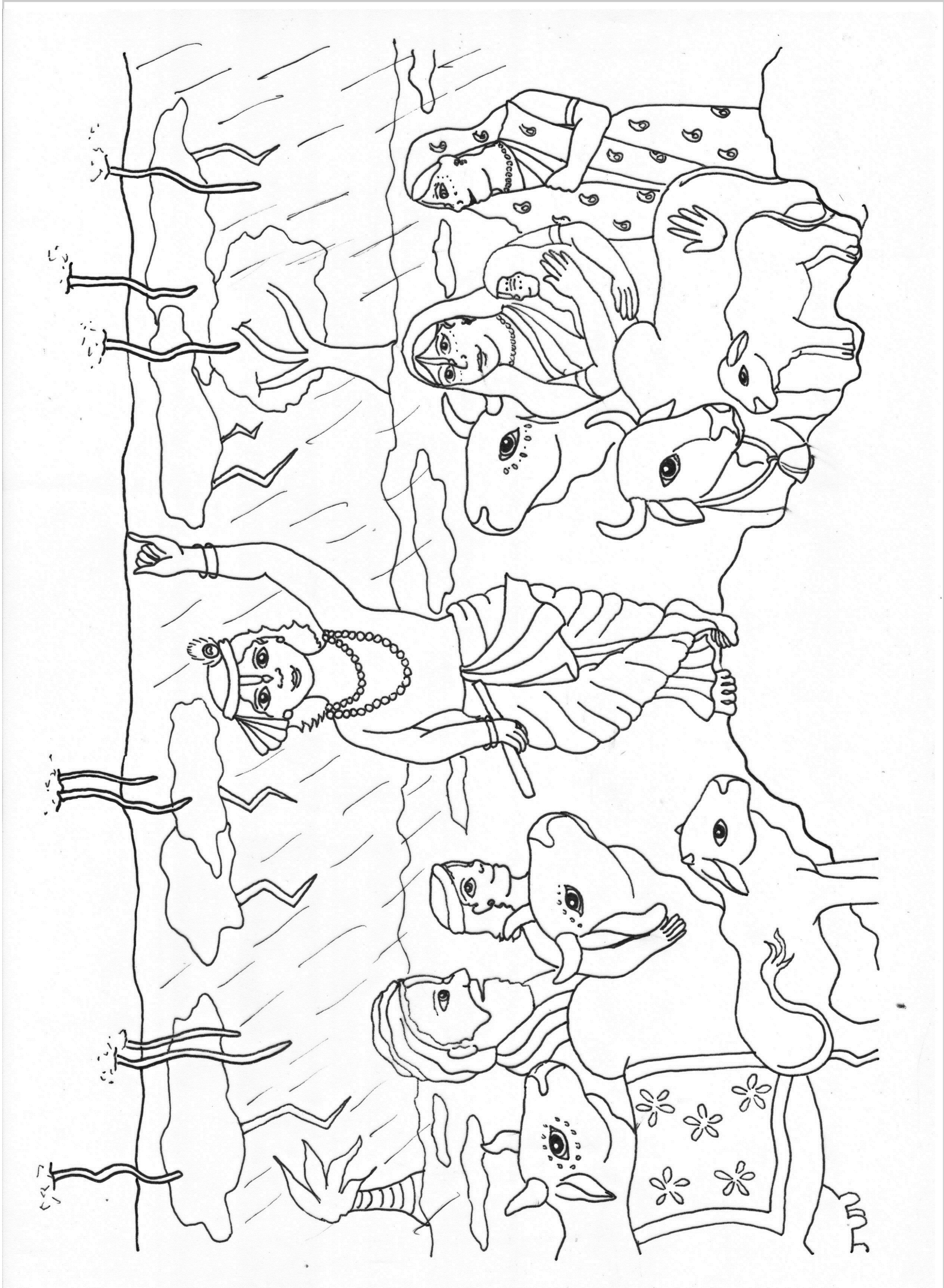


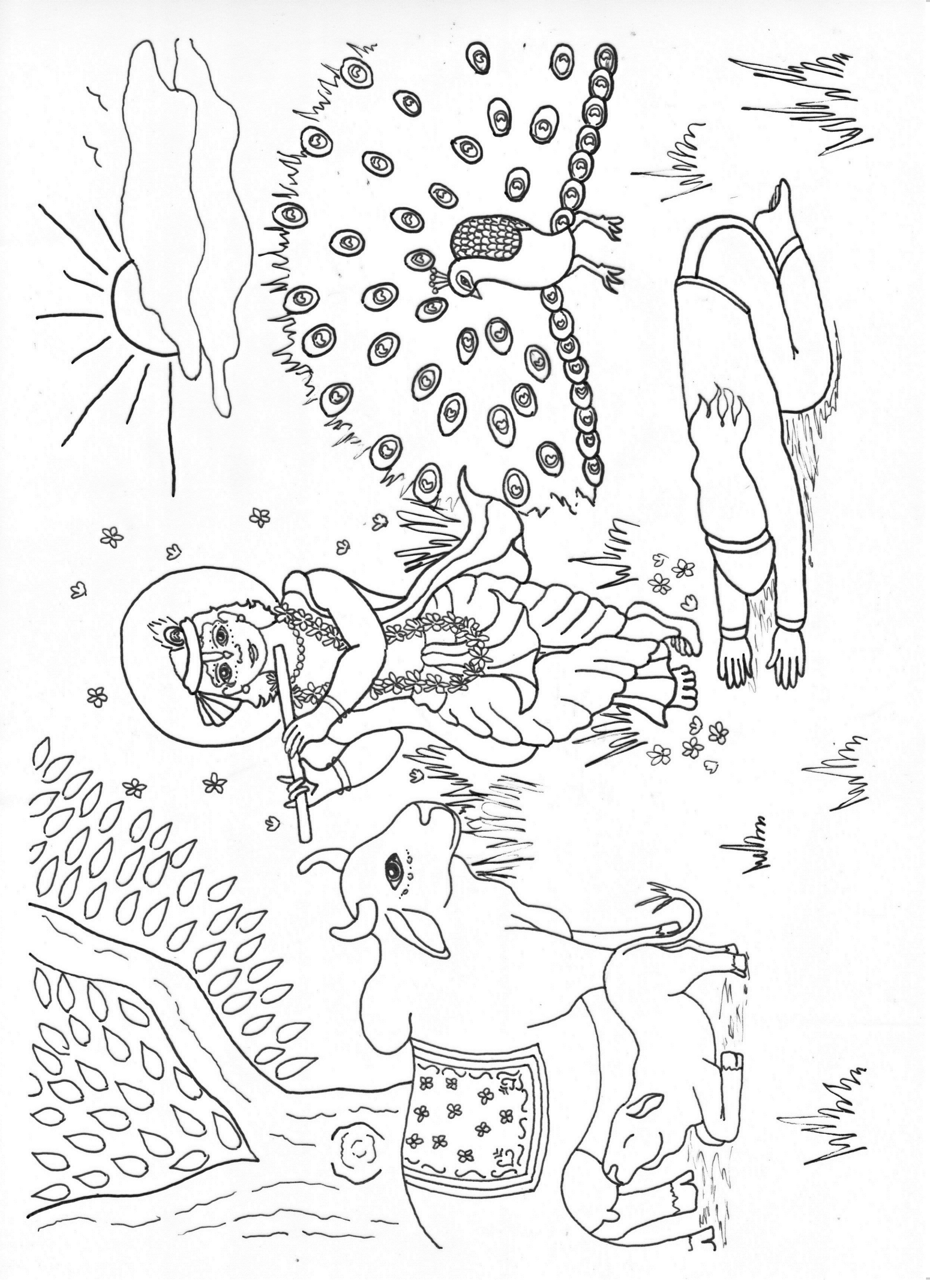
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Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity Resources





Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity Resources

Activities:
Look at various paintings or photos of Deities (icons) of Kṛṣṇa in the Giridhārī form and in the Govinda form.

Have the children make a Venn diagram or compare/contrast chart for Kṛṣṇa's three fold bending pose and His Giridhārī pose.



Kṛṣṇa's form of Govinda, He who gives pleasure to the cows





Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

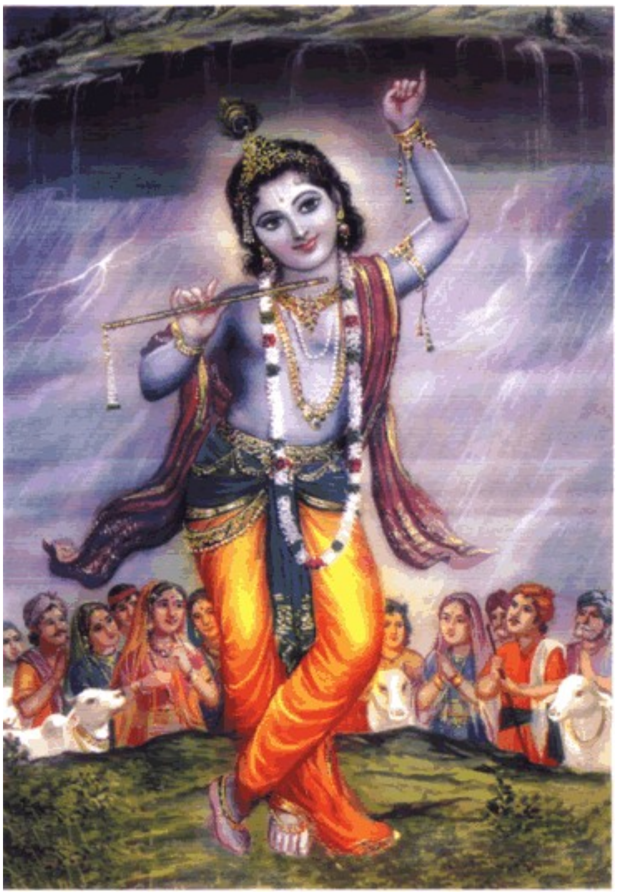
Deity Resources

Activity: Teach the children the mudrā for herding cows and for lifting Govardana. While the children hold the cow herding mudrās, have them race and see who wins. See who can hold the Giridhārī pose longest.

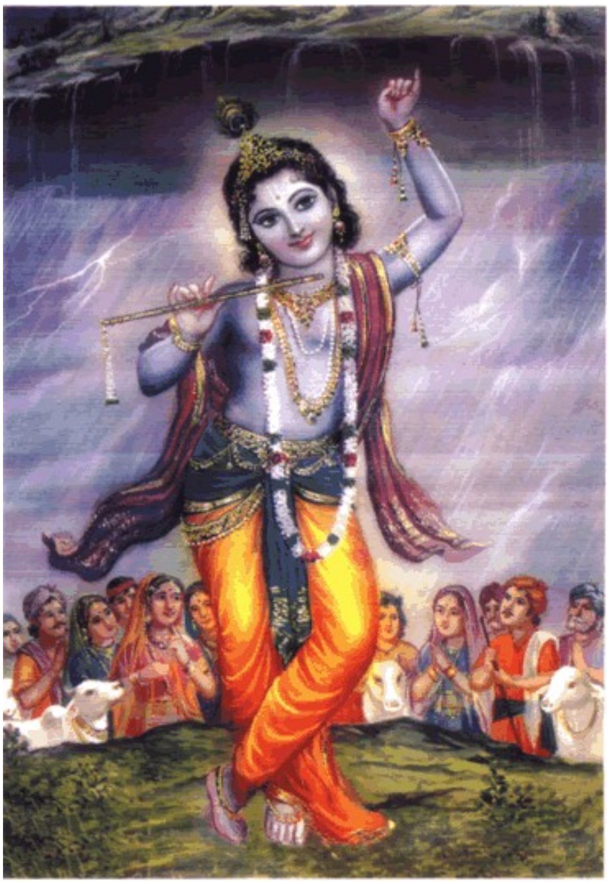


Kṛṣṇa's form of Giridhārī, also called Govardhana dhārī





Deity: Resources



Mudrās for Giridhārī would imitate Kṛṣṇa's hands and posture in this picture



This is the mudrā for cows—should be made with both hands with arms held in front as if herding two cows

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Deity: Resources

Activity:
Read stories to the children about Kṛṣṇa as Govinda, taking care of cows. Have them illustrate one of the stories.

Resources:

When Kṛṣṇa and Balarāma saw the beautiful appearance of Vṛndāvana, Govardhana Hill and the banks of the river Yamunā, They felt very happy. As They grew up They began talking with Their parents and others in childish language, and thus They gave great pleasure to all the inhabitants of Vṛndāvana.

Soon Kṛṣṇa and Balarāma had grown sufficiently to be given charge of the calves. Cowherd boys, from the very beginning of their childhood, are trained to take care of the cows, and their first responsibility is to take care of the little calves. So along with the other little cowherd boys, Kṛṣṇa and Balarāma went into the pasturing ground and took charge of the calves, and there They played with Their playmates. While taking charge of the calves, sometimes the two brothers played on Their flutes. And sometimes They played with āmalaka fruits and bael fruits, just as small children play with balls. Sometimes They danced and made tinkling sounds with Their ankle bells. Sometimes They made Themselves into bulls and cows by covering Themselves with blankets. Thus Kṛṣṇa and Balarāma played. The two brothers also used to imitate the sounds of bulls and cows and play like two bulls fighting. Sometimes They used to imitate the sounds of various animals and birds. In this way, They enjoyed Their childhood pastimes apparently like ordinary, mundane children.
Kṛṣṇa Book, chapter 11

The cows taken care of by Kṛṣṇa had different names, and Kṛṣṇa would call them with love. After hearing Kṛṣṇa calling, the cows would immediately respond by mooing, and the boys would enjoy this exchange to their hearts' content. They would all imitate the sound vibrations made by the different kinds of birds, especially the cakoras, peacocks, cuckoos and bhāradvājas. Sometimes, when they would see the weaker animals fleeing out of fear of the sounds of tigers and lions, the boys, along with Kṛṣṇa and Balarāma, would imitate the animals and run away with them. When they felt some fatigue, they would sit down, and Balarāma would put His head on the lap of one of the boys just to take rest, and Kṛṣṇa would immediately come and begin massaging the legs of Balarāma. And sometimes Kṛṣṇa would take a palm fan and fan the body of Balarāma, causing a pleasing breeze to relieve Him of His fatigue. Other boys would sometimes dance or sing while Balarāma took rest, and sometimes they would wrestle amongst themselves or jump. When the boys were thus engaged, Kṛṣṇa would immediately join them, and catching their hands, He would enjoy their company and laugh and praise their activities. When Kṛṣṇa would feel tired and fatigued, He would sometimes take shelter of the root of a big tree or the lap of a cowherd boy and lie down. When He would lie down with a boy or a root as His pillow, some of the boys would come and massage His legs, and some would fan His body with a fan made from leaves. Some of the more talented boys would sing in very sweet voices to please Him. Thus very soon His fatigue would go away. The Supreme Personality of Godhead,

Deity: Resources

Kṛṣṇa, whose legs are tended by the goddess of fortune, shared Himself with the cowherd boys as one of them, expanding His internal potency to appear exactly like a village boy.
Kṛṣṇa Book, chapter 15

Kṛṣṇa can also speak and understand the languages of the animals. An old woman in Vṛndāvana, present at the time of Kṛṣṇa's pastimes, once stated in surprise, "How wonderful it is that Kṛṣṇa, who owns the hearts of all the young girls of Vrajabhūmi, can nicely speak the language of Vrajabhūmi with the gopīs, while in Sanskrit He speaks with the demigods, and in the language of the animals He can even speak with the cows and buffalo! Similarly, in the language of the Kashmir Province, and with the parrots and other birds, as well as in most common languages, Kṛṣṇa is so expressive!" She inquired from the gopīs as to how Kṛṣṇa had become so expert in speaking so many different types of languages.
Nectar of Devotion, chapter 21

Kṛṣṇa had many thousands of cows, and they were divided into groups according to their colors. They were also differently named according to color. When He would prepare to return from the pasturing ground, He would gather all the cows. As Vaiṣṇavas count 108 beads, which represent the 108 individual gopīs, so Kṛṣṇa would also count on 108 beads to count the different groups of cows.
Kṛṣṇa Book, chapter 35

and

Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.
PURPORT
Śrīla Jīva Gosvāmī explains that in the afternoon Śrī Kṛṣṇa dressed Himself in new clothing and then went out to call the cows home. Śrīla Viśvanātha Cakravartī gives the following information about the transcendental cows of Vṛndāvana: "For each of the four colors of cows—white, red, black and yellow—there are twenty-five subdivisions, making a total of one hundred colors. And such qualities as being colored like sandalwood-pulp tilaka [speckled] or having a head shaped like a mṛdaṅga drum create eight further groups. To count these 108 groups of cows, distinguished by color and form, Kṛṣṇa is using a string of 108 jewel-beads....
"Thus when Kṛṣṇa calls out 'Hey Dhavalī [the name of a white cow],' a whole group of white cows come forward, and when He calls 'Haṁsī, Candanī, Gaṅgā, Muktā 'and so on, the twenty-four other groups of white cows come. The reddish cows are called Aruṇī, Kuṅkuma, Sarasvatī,

etc., the blackish ones Śyāmalā, Dhūmalā, Yamunā, etc., and the yellowish ones Pītā, Piṅgalā, Haritālikā, etc. Those in the group with tilaka marks on their foreheads are called Citritā, Citra-tilakā, Dīrgha-tilakā and Tiryak-tilakā, and there are groups known as Mṛdaṅga-mukhī [mṛdaṅga-head], Siṁha-mukhī [lion-head] and so on.
"Thus being called by name, the cows are coming forward, and Kṛṣṇa, thinking that when it is time to bring them back from the forest none should be forgotten, is counting them on His jewel-beads."
Śrīmad Bhāgavatam 10.35.18-19

The cows became enthusiastic when Hari called them by name, saying, 'Dhanavali, Sabali, come!', and mooing, they jumped over each other to come near Him. Kṛṣṇa, being pleased with them, lightly scratched them on their backs with eyes glowing with loving tears. Look! The prince of Vraja keeps His knees on the ground, keeping a jeweled bucket between them as He milks the cows. The milk in the bucket reflects His face, which is like the moon rising from the ocean of milk. His turban was slightly loosened as it touched the cows' bellies, so that His curly locks came out from under it like swarms of bumblebees and His lotus-like eyes stopped dancing. After first worshipping Mother Earth with two or three squirts of milk, Kṛṣṇa took some milk to moisten the cows' teats and His own fingers. His hands moved up and down while His milking made sounds like 'sana sana' and 'ghamsa ghamsa'.

"O moon faced One, the other cows became very anxious when they saw that Kṛṣṇa had finished milking one of them. Look! Shyama's hips and thighs are marked with spotless drops of milk and the cows and calves drank the nectar of His fresh, youthful luster with tear filled eyes, keeping their necks bent. The cowherd boys called the multicolored cows after having most blissfully milked them, saying, 'Let go! Come here! Hurry up! Take them! Go!' in different words. Even the greatest poets could not count the number of cows that were as blackish as Giridhārī Himself."

Kṛṣṇa Bhavanamrta chapter 17

While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest. Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.

Not seeing the cows before them, Kṛṣṇa, Balarāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone. Then the boys began tracing out the cows’ path by noting their hoof-

prints and the blades of grass the cows had broken with their hooves and teeth. All the cowherd boys were in great anxiety because they had lost their source of livelihood. Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.

The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply. Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures. Just as Kṛṣṇa, Balarāma and the cowherd boys were about to take their cows back home, the forest fire previously mentioned raged out of control and surrounded all of them. As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who are disturbed by fear of death approach the Supreme Personality of Godhead.

The cowherd boys said, "O Kṛṣṇa ! Kṛṣṇa! Most powerful one ! O Balarāma! You whose prowess never fails! Please save Your devotees, who are about to be burned by this forest fire and have come to take shelter of You! Kṛṣṇa! Certainly Your own friends shouldn't be destroyed. O knower of the nature of all things, we have accepted You as our Lord, and we are souls surrendered unto You!"

Hearing these pitiful words from His friends, the Supreme Lord Kṛṣṇa told them, "Just close your eyes and do not be afraid." Here is the simple, sublime relationship between Kṛṣṇa and His pure devotees. The Absolute Truth, the supreme almighty Lord, is actually a young, blissful cowherd boy named Kṛṣṇa. God is youthful, and His mentality is playful. When He saw that His beloved friends were terrified of the forest fire, He simply told them to close their eyes and not be afraid. Then Lord Kṛṣṇa acted.

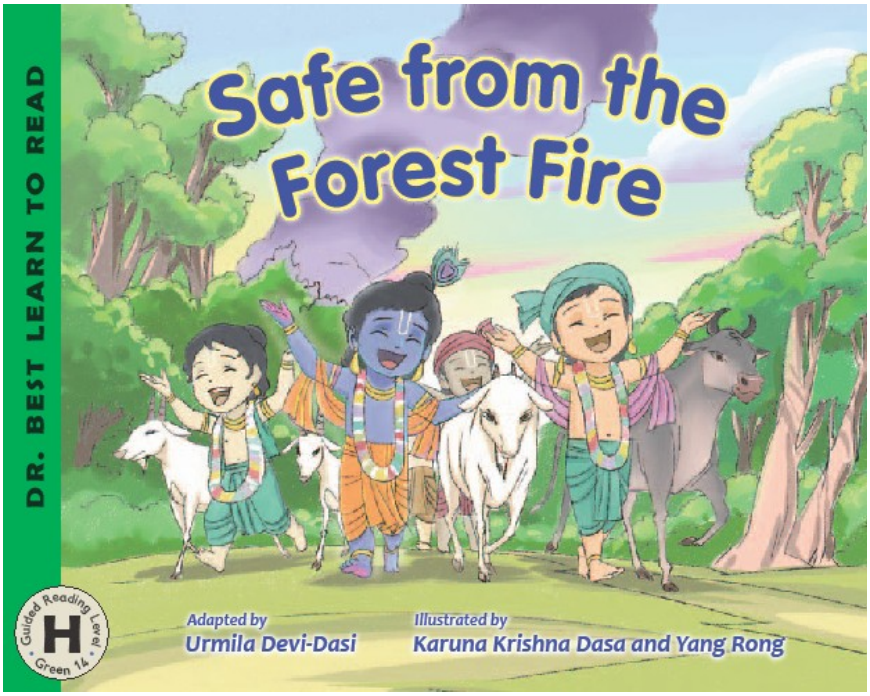
"All right," the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger. The cowherd boys were suffering from extreme fatigue, hunger and thirst, and were about to be consumed by a horrible forest fire. The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍīra tree. When the cowherd boys saw that they had been saved from the forest fire by the Lord's mystic power, which is manifested by His internal potency, they began to think that Kṛṣṇa must be a demigod. The cowherd boys of Vṛndāvana simply loved Kṛṣṇa as their only friend and exclusive object of devotion. To increase their ecstasy, Kṛṣṇa displayed to them His mystic potency and saved them from a terrible forest fire.

The cowherd boys could never give up their ecstatic loving friendship with Kṛṣṇa. Therefore, rather than considering Kṛṣṇa to be God, after they saw His extraordinary power they thought that perhaps He was a demigod. But since Lord Kṛṣṇa was their beloved friend, they were on the same level with Him, and thus they thought that they too must be demigods. In this way Kṛṣṇa's cowherd friends became overwhelmed with ecstasy.

It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories. The young gopīs took

the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.
Śrīmad Bhāgavatam 10.19

Also see Kṛṣṇa Book, chapter 19 and the children's book Safe from the Forest Fire in the *Dr. Best Learn to Read* series.



Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name

Learning aims:

Know the temple prayer, *Jaya Rādhā Madhava,* from memory
Know from memory some other prayers or songs to Govardhana or Giridhārī
Understand all or part of a prayer or verse about Govardhana

What children will accomplish by the end of this unit:

Through various media (writing, singing, drawing, etc.) memorize all or part of prayers, verses, or songs about Govardhana or Giridhārī
Explain the meaning of all or part of prayers, verses, or songs to Govardhana or Giridhārī, with descriptions about how these meanings relate to one's own life

Assessing how well the aim has been achieved:

Recitations of songs, prayers, or verses are accurate
Descriptions of meaning of songs, prayers, or verses are in accord with scripture
Drawings, writing, and so forth show personal creativity and understanding that has been personally applied, not just parroted
Explanations about the sound of the Lord, and the potency of His name, use a wide range of descriptions
Children start to sing what they have learned outside of the activities

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ☝ require resources not included in this guide to be gathered in advance

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name

All ages or mixed group:

ॐ The children learn the Sanskrit, word-for-word translation, and English of the Jaya Rādhā Madhava (or at least the line: gopī-jana-vallabha giri-bara-dhārī) as sung in the temple

•Learn different tunes for the Jaya Rādhā Madhava prayer as sung in the temple (This activity may include the use of playing of instruments such as harmonium, kartals, mṛdaṅga, etc.) (spiritual activity)

ॐ The children elarn any other song, prayer or verse about Govardhana or Giridhārī (Sanskrit, English, word-for-word) or any part (recommended: Śrīmad-Bhāgavatam 10.21.18 or 10.26.25 or 10.35.22-23, or namaste girirājaya, śrī govardhana nāmine, aśeṣa kleśa nāśāya, paramānanda dāyine) (spiritual activity, dharma)

ॐ In a group, the children prepare a performance of any verses or prayers to Govardhana or Giridhārī to an audience

4-7 years:

ॐ The children each choose one verse about Govardhana or Giridhārī and draw a picture of its meaning

ॐ The children each take the prayer, "namaste girirajaya, śrī govardhana namine" (or another line of your choosing, such as Śrīmad-Bhāgavatam 10.21.18 (hantāyam adrir abalā hari-dāsa-varyo) and write the words in Sanskrit Devanāgarī, Sanskrit Roman letters, and/or English. Make designs around each letter, create appropriate border art for the words, or make the words into an intricate design. Very young children can be given the words in all three alphabets and simply create designs

ॐ Teach children the refrain of the Govardhanastakam and discuss the principle of desire and how the Lord fulfills all desires (self [karma], spiritual activity)

ॐ Read and discuss Śrīmad Bhāgavatam 10.26.25. Explain that both Indra and Kṛṣṇa are supposed to care for others. Ask the children to describe the difference between the caring that Indra shows and the caring that Kṛṣṇa shows. Discuss how we can be caring in our own lives (integrity, dharma)

ॐ Help children create potato stamps of the names "Govardhana" "Girirāja" "Giridhārī" in English, Devanagari, or both. Have different colored paints for them to use to create designs

ॐ Read Śrīmad Bhāgavatam 10.35.22-23 and ask children to describe what they know of the spiritual world. Discuss the differences between the material world and spiritual world. (māyā, [rasa], God with form, spiritual practices)

7-11 years:

ॐ Each child illustrates any verse or group of verses about Govardhana or Giridhārī or Govinda. If they illustrate a group of verses, then they can create a book of the verses with a cover. This activity can be done on a computer or by hand

ॐ Each child chooses a verse or prayer to Govardhana or Giridhārī and writes it on a large piece of paper. They then cut out magazine pictures that are related to the verse and form a collage around the verse

ॐ The children pretend to be each of the persons in the story at the time Kṛṣṇa is lifting Govard-

hana Hill, and say, "Jaya Giridhārī!" in the appropriate tone of voice for each person
ॐ The children make the English translation of Śrīmad-Bhāgavatam 10.21.18 or 10.26.25 or 10.35.22-23 (or another verse of your choosing about Govardhana or Giridharai) into an English song
ॐ Discuss the modes of nature and transcendence in regards to Śrīmad Bhāgavatam 10.27.4 (world [modes])
ॐ The children make a mime of the meaning of a verse about Govardhana. Some children perform the mime while others sing the Sanskrit

11-13 years:

ॐ The children illustrate a group of verses about Govardhana or Giridhārī or Govinda and create a book with a cover of the illustrated verses
ॐ Choose ten verses about Govardhana or Giridhārī. Have the children rate them as to which is easiest to learn or remember, most fun to say, most likely to want to chant regularly, easiest to remember the meaning of, easiest to form a mental picture of, easiest to create a dance or mudrās for, best to teach or explain to someone who knows nothing about Govardhana, and other categories
ॐ Each child choose 10 Sanskrit words from a verse or song about Govardhana, Giridhārī, or Govinda that you like thes meaning or sound of. On one set of small cards write the Sanskrit words and on identical cards write the English meanings from the word-for-word translation. Shuffle up the cards, turn them over & play the memory game, trying to match the Sanskrit to the English
ॐ The children make the English translation of any verse or prayer about Govardhana into a song
•Read and discuss Śrīmad Bhāgavatam 10.21.18 specifically in regards to how serving others can make us jubilant. Have the children write or tell a story (preferably true) where someone becomes happier by serving than by taking for themselves (humility, sanatana-dharma)
ॐ Read through text 5 of the Govardhanastakam (Does the sweet fragrance of Govardhana come from the musk deer who relax there? From the Lord who plays there? Or is it Govardhana's own natural scent? May Govardhana Hill fulfill my desire.) and have the pupils research the history and use of musk (world)

14-18 years:

•Design an advertisement for people to learn and chant a specific prayer or verse about Govardhana or Giridhārī (spiritual activities)
ॐ Individually or in groups, the pupils create a slide show with one slide for each prayer of Indra to Giridhārī or Surabhi to Govinda (Śrīmad Bhāgavatam 10.27). Have someone chanting that verse as the sound for each slide. Find or create one or more appropriate photos or artwork for each prayer. Show to an audience
ॐ The pupils each reate a personal prayerbook to Govardhana or Giridhārī or Govinda of especially liked prayers or verses. Copy and paste prayers, or write them in the book. Illus-

trate each prayer. After each prayer, write a personal meditation on the prayer, how that prayer has personal meaning or application

ॐ Create a table of the six values (humility, empathy, self-discipline, respect, integrity, courage, gratitude). The pupils go through the prayers of Indra and Surabhi to Giridhārī and Govinda (Śrīmad Bhāgavatam 10.27) and put each prayer in one or more category. They should be able to defend their decisions. (all values, spiritual practices)

ॐ Read through text 5 of the Govardhanastakam (Does the sweet fragrance of Govardhana come from the musk deer who relax there? From the Lord who plays there? Or is it Govardhana's own natural scent? May Govardhana Hill fulfill my desire.) and have the pupils research the process of smelling and the role of smell in various aspects of life (world)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name: Resources

Activity: The children pretend to be each of the persons in the story at the time Kṛṣṇa is lifting Govardhana Hill, and say, "Jaya Giridhārī!" in the appropriate tone of voice for each person.

Resource:

the persons and animals in the story at the time Kṛṣṇa is lifting Govardhana Hill

Nanda Mahārāja
Cowherd men
Mother Yaśodā
Cowherd women
Subala and other young cowherd boys
Rādhārāṇī and other young cowherd girls
Farmers, men and women
Teachers
Priests
Various kind of workers
  Cleaners
  Washers of clothes
  Pot makers
Cows
Calves
Adult buffalo
Young buffalo
Adult goats
young goats
Forest animals
  birds
  monkeys
  deer
  tigers

(the above may not be a complete list)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name: Resources

The song Jaya rādhā-mādhava is sung daily in Hare Kṛṣṇa temples.
To find audio recordings: there are dozens of youtube videos of this song; additionally the local Hare Kṛṣṇa temple will have many CD's which have audio recordings of this song.

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī

SYNONYMS

jaya—all glories to:
rādhā-mādhava—Rādhā and the Lord of sweetness; kuñja-bihārī—He who enjoys loving pastimes in the groves of Vṛndāvana; gopī-jana-vallabha—the lover of the cowherd maidens of Vraja; giri-vara-dhārī—the holder of the great hill named Govardhana; yaśodā-nandana—the beloved son of Mother Yaśodā; vraja-jana-rañjana—the delighter of the inhabitants of Vraja; yāmuna-tīra-vana-cārī—who wanders in the forests along the banks of the river Yamunā.

TRANSLATION

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of Mother Yaśodā, and the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

Śrīmad Bhāgavatam 10.21.18:

hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ

WORD-FOR-WORD MEANINGS

hanta—oh; ayam—this; adriḥ—hill; abalāḥ—O friends; hari-dāsa-varyaḥ—the best among the servants of the Lord; yat—because; rāma-kṛṣṇa-caraṇa—of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa—by the touch; pramodaḥ—jubilant; mānam—respect; tanoti—offers; saha—with; go-gaṇayoḥ—the cows, calves and cowherd boys; tayoḥ—to Them (Śrī Kṛṣṇa and Balarāma); yat—because; pānīya—with drinking water; sūyavasa—very soft grass; kandara—caves; kanda-mūlaiḥ—and edible roots.

TRANSLATION

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name: Resources

Śrīmad Bhāgavatam 10.26.25

deve varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇaṁ dṛṣṭvānukampy utsmayan utpāṭyaika-kareṇa śailam abalo
līlocchilīndhraṁ yathā
bibhrad goṣṭham apān mahendra-mada-bhit prīyān na indro gavām

WORD-FOR-WORD MEANINGS

deve—when the demigod Indra; varṣati—caused rain; yajña—of his sacrifice; viplava—due to the disturbances; ruṣā—out of anger; vajra—with lightning bolts; aśma-varṣa—hail; anilaiḥ—and winds; sīdat—suffering; pāla—the cowherds; paśu—animals; stri—and women; ātma—Himself; śaraṇam—being their only shelter; dṛṣṭvā—seeing; anukampī—very compassionate by nature; utsmayan—smiling broadly; utpāṭya—picking up; eka-kareṇa—in one hand; śailam—the hill, Govardhana; abalaḥ—a small child; līlā—in play; ucchilīndhram—a mushroom; yathā—just as; bibhrat—He held; goṣṭham—the cowherd community; apāt—He protected; mahā-indra—of King Indra; mada—of the false pride; bhit—the destroyer; prīyāt—may He be satisfied; naḥ—with us; indraḥ—the Lord; gavām—of the cows.

TRANSLATION

Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

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namaste girirājaya
śrī govardhana nāmine
aśeṣa kleśa nāśāya
paramānanda dāyine

I offer my respectful obeisances unto the king of all hills, Govardhana Hill (the source of enjoyment for the senses, land, and cows). He is a servant of Kṛṣṇa and is Kṛṣṇa Himself. He puts an end to unlimited sufferings and bestows the supreme bliss. (Preyo Bhakti Rasarnava)

Śrīmad Bhāgavatam 10.35.22-23

vatsalo vraja-gavāṁ yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ
utsavaṁ śrama-rucāpi dṛśīnām
unnayan khura-rajaś-churita-srak
ditsayaiti suhṛd-āsiṣa eṣa
devakī-jaṭhara-bhūr uḍu-rājaḥ

WORD-FOR-WORD MEANINGS

vatsalaḥ—affectionate; vraja-gavām—to the cows of Vraja; yat—because; aga—of the mountain; dhraḥ—the lifter; vandyamāna—being worshiped; caraṇaḥ—His feet; pathi—along the path; vṛddhaiḥ—by the exalted demigods; kṛtsna—entire; go-dhanam—the herd of cows; upohya—collecting; dina—of the day; ante—at the end; gītā-veṇuḥ—playing His flute; anuga—by His companions; īḍita—praised; kīrtiḥ—His glories; utsavam—a festival; śrama—of fatigue; rucā—by His coloring; api—even; dṛśīnām—for the eyes; unnayan—raising; khura—from the hooves (of the cows); rajaḥ—with the dust; churita—powdered; srak—His garland; ditsayā—with the desire; eti—He is coming; suhṛt—to His friends; āśiṣaḥ—their desires; eṣaḥ—this; devakī—of Mother Yaśodā; jaṭhara—from the womb; bhūḥ—born; uḍu-rājaḥ—moon.

TRANSLATION

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of Mother Yaśodā.

Holy Name: Resources

Śri Govardhana-vāsa-prārthanā-daśaka: Ten Appeals for Residence at Govardhana Hill by Raghunatha dasa Gosvāmī

Text 1

nija-pati-bhuja-daṇḍac-chatra-bhavaṁ prapadya
pratihata-mada-dhṛṣṭoddaṇḍa-devendra-garva
atula-pṛthula-śaila-śreṇi-bhupa priyaṁ me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

nija - own; pati - of the Lord; bhuja - arm; daṇḍac - handle; chatra - of an umbrella; bhavam - the state; prapadya - attaining; pratihata - checked; mada - arrogant; dhṛṣṭa - bold; uddaṇḍa - with raised wepons; devendra - the king of the demigods; garva - pride; atula - incomparable; pṛthula - great; śaila - mountain; śreṇi - series; bhupa - king; priyam - dear; me - to me; nija - own; nikaṭa - near; nivasam - residence; dehi - please give; govardhana - O Govardhana; tvam - you.

O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.

Text 2

pramada-madana-līlaḥ kandare kandare te
racayati nava-yunor dvandvam asminn amandam
iti kila kalanarthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

pramada - passionate; madana - amorous; līlaḥ - pastimes;kandare kandare - in every cave; te - of you; racayati - performs; nava-yunor dvandvam - the youthful divine couple; asminn - in this; amandam - great; iti - thus; kila - indeed; kalana - of seeing; artham - for the purpose; lagnakaḥ - guarantee; tad - that; dvayoḥ - of the two; me - of me.

O Govardhana, please grant to me the residence near you that will guarantee the sight of the youthful divine couple as they enjoy passionate amorous pastimes in your caves.

Text 3

anupama-maṇi-vedī-ratna-siṁhasanorvī-
ruha-jhara-dara-sanu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhelayan sva-priyaṁ me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

anupama - incomparable; maṇi - jeweled; vedī - courtyards; ratna - jeweled; siṁhasana - lion-thrones; urvīruha - trees; jhara - waterfalls and swiftly-flowing mountain brooks; dara

caves; sanu - peaks; droṇi- valleys; saṅgheṣu - in the multitudes; raṅgaiḥ - with happiness; saha - with; bala - Lord Balarāma; sakhibhiḥ - with friends; saṅkhelayan - playing; sva - own; priyam - dear; me - to me.

O Govardhana, O hill where Lord Kṛṣṇa happily plays with Balarāma and His friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees, waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence near you that is so dear to me.

Text 4

rasa-nidhi-nava-yunoḥ sakṣiṇīṁ dana-keler
dyuti-parimala-viddhaṁ śyama-vediṁ prakaṣya
rasika-vara-kulanaṁ modam asphalayan me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

rasa - of nectar; nidhi - oceans; nava-yunoḥ - of the youthful divine couple; sakṣiṇīm - the witness; dana-keleḥ - of the dana-keli pastime; dyuti - splendor; parimala - fragrance; viddham - filled;śyama - dark; vedim - courtyard; prakaṣya - manifesting; rasika-vara-kulanam - of the best of those expert at relishing transcendental pastimes; modam - happiness; asphalayan - causing; me - of me.

O Govardhana, O hill that provides the dark courtyard that witnesses the dana-keli pastime of the nectar-treasure youthful divine couple, O hill that brings great bliss to the best of they who relish transcendental nectar, please grant to me residence near you.

Text 5

hari-dayitam apurvaṁ rādhika-kuṇḍam ātmā-
priya-sakham iha kaṇṭhe narmaṇaliṅgya guptaḥ
nava-yuva-yuga-khelas tatra paśyan raho me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

hari - to Lord Kṛṣṇa; dayitam - dear; apurvam - unprecedented; Rādhika-kuṇḍam - Rādhā-kuṇḍa; ātmā - own; priya-sakham - dear friend; iha - here; kaṇṭhe - on the neck; narmaṇa - playfully; aliṅgya - embracing; guptaḥ - hidden; nava-yuva-yuga - of the youthful divine couple; khelaḥ - pastimes; tatra - there; paśyan - seeing; rahaḥ - in a solitary place; me - of me.

O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari's dear, unprecedented Rādhā-kuṇḍa, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.

Text 6

sthala-jala-tala-śaṣpair bhuruha-chayaya ca
pratipadam anukalaṁ hanta samvardhayan gaḥ
tri-jagati nija-gotraṁ sarthakaṁ khyapayan me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

sthala - land; jala - water; tala - surface; śaṣpaiḥ - with grasses; bhuruha - of trees; chayaya - with the shade; ca - and; pratipadam - at every step; anukalam - at the right time; hanta - indeed; samvardhayan - nourishing; gaḥ - the cows; tri-jagati - in the three worlds; nija - own; gotram - name; sarthakam - meaningful; khyapayan - proclaiming; me - of me.

O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you. Note: Govardhana means that which nourishes (vardhana) the cows (go)."

Text 7

surapati-kṛta-dīrgha-drohato goṣṭha-rakṣaṁ
tava nava-gṛha-rupasyantare kurvataiva
agha-baka-ripuṇoccair datta-mana drutaṁ me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

surapati - of the king of the demigods; kṛta - done; dīrgha - long; drohataḥ - from the enmity; goṣṭha - of Vraja; rakṣam - protection; tava - of you; nava - new; gṛha - house; rupasya - in the form; antare - within; kurvata - doing; eva - indeed; agha-baka-ripuṇa - by Lord Kṛṣṇa, the enemy of Bakasura; uccaiḥ - greatly; datta - given; mana - honor; drutam - quickly; me - of me.

O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king, please grant to me residence near you.

Text 8

giri-nṛpa-hari-dasa-śreṇi-varyeti-nama-
mṛtam idam uditaṁ śrī-rādhika-vaktra-candrat
vraja-nava-tilakatve klpta-vedaiḥ sphuṭaṁ me
nija-nikaṭa-nivasaṁ dehi govardhana tvam

giri - of hills; nṛpa - the king; hari - of Lord Kṛṣṇa; dasa - of servants; śreṇi - of the multitudes; varya - the best; iti - thus; nama - name; amṛtam - nectar; idam - this; uditam - spoken; śrī-Rādhika - of Śri Rādhā; vaktra - of the mouth; candrat - from the moon; vraja - of Vraja; nava - new; tilakatve - as the tilaka marking; klpta - conceived; vedaiḥ - by the Vedas; sphuṭam - manifested; me - of me.

O Govardhana, O king of mountains, O hill whose nectar name the best of Lord Hari's servants" flows from the moon of Śri Rādhā's mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

Text 9

nija-jana-yuta-Rādhā-kṛṣṇa-maitrī-rasakta-
vraja-nara-paśu-pakṣi-vrata-saukhyaika-dataḥ

aganita-karuṇatvan maṁ urī-kṛtya tantaṁ
nija-nikaṭa-nivasaṁ dehi govardhana tvam

nija - own; jana - people; yuta - endowed; Rādhā-kṛṣṇa - of Śri Śri Rādhā-Kṛṣṇa; maitrī - friendship; rasa - nectar; akta - anointed; vraja - of Vraja; nara - of the people; paśu - animals; pakṣi - and birds; vrata - to the hosts; saukhya - of happiness; eka - sole; dataḥ - giver; agaṇita - immeasurable; karuṇatvan - because of mercy; mam - me; urī-kṛtya - accepting; tantam - distressed.

O Govardhana, O philanthropist that gives transcendental happiness to Vraja's people, animals, and birds, all anointed with the nectar of friendship for Śri Śri Rādhā-Kṛṣṇa surrounded by Their friends, out of Your immeasurable mercy, please accept unhappy me and please grant me residence near you.

Text 10

nirupadhi-karuṇena śrī-śacīnandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenarpito 'smi
iti khalu mama yogyayogyataṁ mam agṛhṇan
nija-nikaṭa-nivasaṁ dehi govardhana tvam

nirupadhi - boundless; karuṇena - with mercy; śrī-śacīnandanena - by the son of Śacī; tvayi - in you; kapaṭi - a cheater;; śaṭhaḥ - a rascal; api - although; tvat-priyena - by your beloved; arpitaḥ - given; asmi - I am; iti - thus; khalu - certainly;mama - my; yogya - suitability; ayogyatam - or unsuitability; mam - me; agṛhṇan - not considering.

Although I am a cheater and a criminal, unlimitedly merciful Lord Śacīnandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

Text 11

rasada-daśakam asya śrīla-govardhanasya
kṣitidhara-kula-bhartur yaḥ prayatnad adhīte
sa sapadi sukhade 'smin vasam asadya sakṣac
chubada-yugala-seva-ratnam apnoti turṇam

rasada - nectarean; daśakam - ten verses; asya - of this; śrīla-govardhanasya - Śrila Govardhana; kṣitidhara - of mountains; kula - of the multitudes; bhartuḥ - the king; yaḥ - one who; prayatnad - with care; adhīte - reads; sa - he; sapadi - at once; sukhade - blissful; asmin - in this; vasam - residence; asadya - attaining; sakṣac - directly; chubada - auspicious; yugala - of the divine couple; seva - of the service; ratnam - the jewel; apnoti - attains; turṇam - quickly.

One who carefully reads these ten nectar verses describing Śrila Govardhana, the king of mountains, will very soon reside near that blissful hill and quickly attain the precious jewel of the service to the handsome divine couple.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Srila Visvanatha Cakravarti's Govardhanastakam

Audio:
http://www.sivaramaswami.com/en/2009/10/15/i-hope-this-prayer-to-govardhana-will-help-devotees-prepare-for-his-upcoming-puja/

http://bhakticollective.com/2007/08/11/prayers-to-govardhan/

Prayer with diacritics: http://www.sivaramaswami.com/podcasting/Govardhana.pdf

1. Kṛṣṇa-prasadena samasta-saila-
samrajyam apnoti ca vairino 'pi
sakrasya yah prapa balim sa saksad
govardhano me disatam abhistam

Kṛṣṇa -- of Kṛṣṇa; prasadena -- by the mercy; samasta -- of all; saila --mountains; samrajyam -- sovereignty; apnoti -- attains; ca -- and; vairinah -- from the enemy; api -- even; sakrasya -- Indra; yah -- who; prapa -- attained; balim -- the respectful offering; sah -- he; saksad -- directly; govardhanah -- Govardhana Hill; me -- my; disatam -- may grant; abhistam--desire.

May Govardhana Hill, which by Kṛṣṇa's mercy became the king of all mountains and received the respectful tribute of its arch-enemy Indra, fulfull my desire.

2. sva-prestha-hastambuja-saukumarya-
sukhanubhuter ati-bhūmi-vrtteh
mahendra-vajrahatim apy ajanam
govardhano me disatam abhistam

sva -- own; prestha -- dear; hasta -- hand; ambuja -- lotus; saukumarya -- delicateness; sukha -- of transcendental bliss; anubhuteh -- from the experience; ati -- abode; bhūmi -- the earth; vrtteh -- because of the activity; mahendra -- of Indra; vajra -- of the thunderbolts; ahatim -- the striking; api --even; ajanan -- unaware

As it was held above the earth it became so filled with happiness by experiencing the softness of its beloved Kṛṣṇa's lotus hand it did not even know it was being struck by Indra's thunderbolt. May Govardhana Hill fulfill my desire.

3. yatraiva krsno Vṛṣabhānu-putrya
danam grhitum kalaham vitene
sruteh sprha yatra mahaty atah śrī-
govardhano me disatam abhistam

yatra -- where; eva -- certainly; krsnah -- Kṛṣṇa; Vṛṣabhānu-putrya -- with Śrīmatī Rādhārāṇī,

the daughter of King Vṛṣabhānu; danam -- the toll; grhitum -- to collect; kalaham -- quarrel; vitene - instigated; sruteh - of the Vedas; sprha -- desire; yatra -- where; mahati -- great; atah -- from that; śrī- govardhanah -- Govardhana Hill.

Trying to collect a toll, Kṛṣṇa quarrelled there with King Vṛṣabhānu's daughter. The personified Vedas yearn to listed to that quarrel. May Govardhana hill fulfill my desire.

4. snatva sarah svasu samira-hasti
yatraiva nipadi-paraga-dhulih
alolayan khelati caru sa śrī-
govardhano me disatam abhistam

snatva – having bathed; sarah -- in the lake; svasu -- very quickly; samira -- of the breese; hasti -- the elephant; yatra -- where; eva -- certainly; nipa -- of the kadamba; adi -- and the other flowers; paraga-dhulih -- carrying the pollen; alolayan -- moving; khelati -- plays; caru -- pleasantly; sah -- he; śrī-govardhanah -- Govardhana Hill.

Bathing in a nearby lake, the elephant of a pleasant breeze, covered with pollen of kadamba and other flowers, gracefully plays there. May Govardhana Hill fulfill my desire.

5. kasturikabhih sayitam kim atrety
uham prabhoh svasya muhur vitanvan
naisargika-sviya-śilā-sugandhair
govardhano me disatam abhistam

kasturikabhih -- with fragrant musk; sayitam -- sleeping; kim -- how is it?; atra - here; iti -- thus; uham -- transformation; prabhoh -- of the Supreme Lord; svasya -- own; muhur -- repeatedly; vitanvan -- spreading; naisargika -- natural; sviya -- own; śilā -- rocks; sugandhaih -- with fragrances

Does the sweet fragrance of Govardhana come from the musk deer who relax there? From the Lord who plays there? Or is it Govardhana's own natural scent? May Govardhana Hill fulfill my desire.

6. vamsa-pratidhvany-anusara-vartma
didrksavo yatra harim harinyah
yantyo labhante na hi vismitah sa
govardhano me disatam abhistam

vamsa -- of the flute; pratidhvani -- echo; anusara -- following; vartma -- path; didrksavah -- eager to see; yatra -- where; harim -- Lord Hari; harinyah - the deer; yantyah -- going; labhante -- attain; na -- not; hi -- indeed; vismitah -- astonished; sah - he.

Searching there for Lord Hari on the path of His flute music, the astonished deer do not find

Him. May Govardhana Hill fulfill my desire.

7. yatraiva gangam anu navi radham
    arohya madhye tu nimagna-naukah
  krsno hi radhanugalo babhau sa
    govardhano me disatam abhistam

yatra -- where; eva --- certainly; gangam -- the river; anu -- following; navi -- in the boat; radham --- Śrīmatī Rādhārāṇī; arohya -- invited to enter; madhye -- in the middle; tu -- but; nimagna-naukah -- began to sink; krsnah -- Lord Kṛṣṇa; hi -- certainly; Rādhā-anugalah -- with Śrīmatī Rādhārāṇī fearfully clinging to Kṛṣṇa's neck; babhau -- appeared very splendid; sah -- He.

As the Divine Couple travelled on the Gaṅgā there the boat began to sink in the middle. Kṛṣṇa was splendidly handsome as Rādhā clung to His neck. May Govardhana Hill fulfill my desire.

8. vina bhavet kim hari-dasa-varya-
    padasrayam bhaktir atah srayami
  yam eva saprema nijesayoh śrī-
    govardhano me disatam abhistam

vina -- without; bhavet -- there may be; kim -- how?; hari -- of Lord Hari; dasa -- of the servants; varya -- of the best; pada -- of the lotus feet; asrayam -- the shelter; bhaktih -- pure devotional service; atah -- therefore; asrayami -- I take shelter; yam -- of whom; eva -- certainly; sa - with; prema -- pure love of Godhead; nija-isayoh -- of my two masters;

Without taking shelter of the feet of the hill that is the best of Lord Hari's servants and full of love for the divine king and queen, how is it possible to attain pure devotional service? May Govardhana Hill fulfill my desire.

9. etat pathed yo hari-dasa-varya-
    mahanubhavastakam ardra-cetah
  śrī-Rādhika-madhavayoh padabja-
    dasyam sa vinded acirena saksat

etat -- this; pathet -- may read; yah - who; hari-dasa-varya -- of the best of Lord Hari's servants; mahā -- with great; anubhāva -- glories; astakam -- eight verses; ardra -- moistened with love of Godhead; cetah -- whose mind; śrī-Rādhika-madhavayoh -- of Śrī Śrī Rādhā-Madhava; pada -- feet; abja -- lotus; dasyam -- service; sah -- he; vindet -- may find; acirena -- quickly; saksat -- directly.

May the reader of these eight verses glorifying Lord Hari's greatest servant, his heart melting with pure love, quickly attain direct service to the lotus feet of Śrī Śrī Rādhā-Madhava.

Prathama Govardhanāṣṭaka
First Set of Eight Prayers Glorifying Govardhana Hill
by Rupa Gosvāmī, from Stavamala

Text 1

govindāsyottaṁsita-vaṁśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

govinda-of Lord Govinda; āsya-by the mouth; uttaṁsita-decorated; vaṁśī-flute; kvaṇita-sounded; udyal-rising; lāsya-dancing; utkaṇṭhā-with longings; matta-maddened; mayūra-of peacocks; vraja-multitudes; vīta-surrounded; rādhā-of Rādhā; kuṇḍa-the lake; uttuṅga-tall; taraṅga-waves; aṅkurita-sprouted; aṅga-limbs; praty-each; āśām-desire; me-of me; tvam-you; kuru-please make; govardhana-O Govardhana Hill; pūrṇām-fulfilled.

O hill filled with peacocks madly dancing to the music of the flute on Lord Govinda's mouth, O hill splashed by the high waves of Rādhā-kuṇḍa, O Govardhana, please fulfill my desires.

Text 2

yasyotkarṣād vismita-dhībhir vraja-devī-
vṛndair varyaṁ varṇitam āste hari-dāsyam
citrair yuṣjan sa dyuti-puṣjair akhilāśāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

yasya-of which; utkarṣāt-from the excellence; vismita-astonished; dhībhiḥ-minds; vraja-of Vraja; devī-of the goddesses; vṛndaiḥ-by the multitudes; varyam-best; varṇitam-described; āste-is; hari-of Lord Hari; dāsyam-the service; citraiḥ-wonderful; yuṣjan-endowed; sa-with; dyuti-splendor; puṣjaiḥ-abundance; akhila-all; āśām-directions.

O hill the goddesses of Vraja, astonished by your glory, described as the best servant of Lord Hari, O hill that fills all directions with the most wonderful splendor, O Govardhana, please fulfill my desires.

Text 3

vindadbhir yo mandiratāṁ kandara-vṛndaiḥ
kandaiś cendor bandhubhir ānandayatīśam
vaidūryābhair nirjhara-toyair api so 'yaṁ

praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

vindadbhiḥ-finding; yaḥ-who; mandiratām-the state of being a palace; kandara-of caves; vṛndaiḥ-with multitudes; kandaiś-with clouds; ca-and; indoḥ-of the moon; bandhubhiḥ-with the friends; ānandayati-delights; īśam-the Supreme Personality of Godhead; vaidūrya-of vaidūrya gems; ābhaiḥ-with the splendor; nirjhara-of swiftly moving streams; toyaiḥ-with the waters; api-also; saḥ ayam-he.

O hill that with your palatial caves and clouds that are the moon's friends pleases the Supreme Personality of Godhead, O hill the water of whose swiftly-flowing streams is the color of lapis lazuli, O Govardhana, please fulfill my desires.

Text 4

śaśvad-viśvālaṅkaraṇālaṅkṛti-medhyaiḥ
premṇā dhautair dhātubhir uddīpita-sāno
nityākrandat-kandara veṇu-dhvani-harṣāt
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

śaśvat-always; viśva-of the universes; alaṅkaraṇa-decoration; alaṅkṛti-the ornament; medhyaiḥ-pure; premṇā-with love; dhautaiḥ-washed; dhātubhiḥ-with minerals; uddīpita-shining; sānaḥ-peaks; nitya-always; ākrandat-calling out; kandara-valleys; veṇu-of the flute; dhvani-sound; harṣāt-out of joy.

O hill whose peaks are splendid with mineral colors washed with love and suitable to decorate the Supreme Lord who is the Himself the eternal decoration of all the worlds, O hill whose valley eternally resounds with the joyful sound of the flute, O Govardhana, please fulfill my desires.

Text 5

prājyā rājir yasya virājaty upalānāṁ
kṛṣṇenāsau santatam adhyāsita-madhyā
so 'yaṁ bandhura-dharmo surabhīṇāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

prājyā-large; rājiḥ-multitude; yasya-of which; virājaty-shines; upalānām-of stones; kṛṣṇena-by Lord Kṛṣṇa; asau-it; santatam-always; adhyāsita-seated; madhyā-in the middle; saḥ ayam-he; bandhura-charming; dharmaḥ-nature; surabhīṇām-of the surabhi cows.

O hill whose rocks are the regular sitting place of Lord Kṛṣṇa, O charming friend of the surabhi cows, O Govardhana, please fulfill my desires.

Text 6

nirdhunvānaḥ saṁhṛti-hetuṁ ghana-vṛndaṁ
jitvā jambhārātim asambhāvita-bādham
svānāṁ vairaṁ yaḥ kila niryāpitavān saḥ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

nirdhunvānaḥ-defeating; saṁhṛti-of destruction; hetum-the cause; ghana-of clouds; vṛndam-the multitude; jitvā-defeating; jambhārātim-Indra; asambhāvita-caused; bādham-distress; svānām-of its relatives; vairam-enmity; yaḥ-who; kila-indeed; niryāpitavān-destroyed; saḥ-he.

O hill that stopped the destructive clouds, O hill that defeated Indra and made him harmless, O hill that ended Indra's hatred of your relatives, the hills and mountains, O Govardhana, please fulfill my desires.

Text 7

bibhrāṇo yaḥ śrī-bhuja-daṇḍopari bhartuś
chatrī-bhāvaṁ nāma yathārthaṁ svam akarṣīt
kṛṣṇopajṣaṁ yasya makhas tiṣṭhati so 'yaṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

bibhrāṇaḥ-holding; yaḥ-who; śrī-handsome; bhuja-daṇḍa-arm; upari-above; bhartuś-of the Lord; chatrī-umbrella; bhāvam-the state; nāma-certainly; yathārtham-appropriate; svam-own; akarṣīt-became; kṛṣṇa-by Lord Kṛṣṇa; upajṣam-begun; yasya-of whom; makhaḥ-the sacrifice; tiṣṭhati-situated; saḥ ayam-he.

O hill that became an umbrella above the handle of the Supreme Lord's arm, O hill very appropriately named, O hill Lord Kṛṣṇa ordered to be worshipped in a Vedic yajṣa, O Govardhana, please fulfill my desires.

Text 8

gāndharvāyāḥ keli-kalā-bāndhava kuṣje
kṣunnais tasyāḥ kaṅkana-hāraiḥ prayatāṅga
rāsa-krīḍā-maṇḍitayopatyakāḍhya
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

gāndharvāyāḥ-of Śrīmatī Rādhārāṇī; keli-of the pastimes; kalā-of the arts; bāndhava-the friend and assistant; kuṣje-in the forest groves; kṣunnaiḥ-fallen; tasyāḥ-of Her; kaṅkana-bracelets; hāraiḥ-and necklaces; prayatāṅga-pious; rāsa-krīḍā-with the rāsa-līlā; maṇḍitayā-decorated; upatyaka-mountain; āḍhya-enriched.

O friend of Śrīmatī Rādhārāṇī's transcendental pastimes, O hill in whose forest groves She dropped Her necklaces and bracelets, O hill decorated with the rāsa-līlā, O Govardhana, please fulfill my desires.

Text 9

adri-śreṇi-śekhara padyāṣṭakam etat
kṛṣṇāmbhoda-preṣṭha paṭhed yas tava dehī
premānandaṁ tundilayan kṣipram amandaṁ
taṁ harṣeṇa svī-kurutāṁ te hṛdayeśa

adri-of mountains; śreṇi-of the multitudes; śekhara-O crown; padyāṣṭakam-eight verses; etat -this; kṛṣṇa-of Lord Kṛṣṇa; āmbhoda-to the dark cloud; preṣṭha-dear; paṭhet-may read; yaḥ-one who; tava-of you; dehī-please give; prema-of transcendental love; ānandam-the bliss; tundilayan-nourishing; kṣipram-quickly; amandam-intense; tam-him; harṣeṇa-with happiness; svī-kurutām-may accept; te-of you; hṛdayeśa-the Lord of the heart.

O king of hills, O dear friend of the black cloud Kṛṣṇa, I pray that to whoever reads these eight verses glorifying you, the Lord of your heart (Śrī Kṛṣṇa) will, quickly granting the intense bliss of pure love, happily accept among His associates.

Dvitīya Govardhanāṣṭaka
(Second Set of Eight Prayers Glorifying Govardhana Hill)

Text 1

nīla-skandhojjvala-ruci-bharair maṇḍite bāhu-daṇḍe
chatra-cchāyāṁ dadhad agharipor labdha-saptāha-vāsaḥ
dhārā-pāta-glapita-manasāṁ rakṣitā gokulānāṁ
kṛṣṇa-preyān prathayatu sadā śarma govardhano naḥ

nīla-dark; skandha-shoulder; ujjvala-splendid; ruci-luster; bharaiḥ-with an abundance; maṇḍite-decorated; bāhu-of the arm; daṇḍe-the handle; chatra-of the umbrella; cchāyām-the shade; dadhat-placing; agharipoḥ-of Lord Kṛṣṇa; labdha-attained; sapta-for seven; āha-days; vāsaḥ-residence; dhārā-rainstorm; pāta-falling; glapita-withered; manasām-whose hearts; rakṣitā-protected; gokulānām-of Gokula; kṛṣṇa-to Lord Kṛṣṇa; preyān-the dear friends; prathayatu-may expand; sadā-always; śarma-happiness; govardhanaḥ-Govardhana; naḥus all.

May Govardhana Hill, which for seven days became an umbrella shading Lord Kṛṣṇa's arm decorated with the luster of His dark shoulder, and which protected the people of Gokula, their hearts wilting because of the torrential rains, always delight us all.

Text 2

bhīto yasmād aprigaṇayan bāndhava-sneha-bandhān
sindhāv adris tvaritam aviśat pārvatīpūrvajo 'pi
yas tam jambhadviṣam akuruta stambha-sambheda-śūnyaṁ
sa prauḍhātmā prathayatu sadā śarma govardhano naḥ

bhītaḥ-afraid; yasmāt-of whom; aprigaṇayan-considering; bāndhava-for friends and relatives; sneha-love; bandhān-bonds; sindhāv-in the ocean; adriḥ-the hill; tvaritam-quickly; aviśat-entered; pārvatī-of Pārvatī; pūrvajaḥ-the elder brother; api-even; yaḥ-who; tam-to him; jambhadviṣam-Indra; akuruta-did; stambha-of arrogance; sambheda-of the touch; śūnyam-free; sa-he; prauḍha-ātmā-powerful and bold.

When Indra frightened him, Pārvatī's elder brother, Mount Maināka, remembering the strength of family ties, hurriedly took shelter of the ocean. Powerful Govardhana Hill, however, was able to easily remove Indra's stubborn pride. I pray Govardhana Hill may always delight us all.

Text 3

āviṣkṛtya prakaṭa-mukuṭāṭopam aṅgaṁ sthavīyaḥ
śailo 'smīti sphuṭam abhidadhat tuṣṭi-visphāra-dṛṣṭiḥ
yasmai kṛṣṇaḥ svayam arasayad ballavair dattam annaṁ
dhanyaḥ so 'yaṁ prathayatu sadā śarma govardhano naḥ

āviṣkṛtya-manifesting; prakaṭa-manifested; mukuṭa-summit; āṭopam-expanded; aṅgam-form; sthavīyaḥ-great; śailaḥ-mountain; asmi-I am; iti-thus; sphuṭam-manifested; abhidadhat-spoke; tuṣṭi-with happiness; visphāra-expanded; dṛṣṭiḥ-eyes; yasmai-to whom; kṛṣṇaḥ-Lord Kṛṣṇa; svayam-personally; arasayat-ate; ballavaiḥ-by the cowherd people; dattam-offered; annam-food; dhanyaḥ-auspicious; saḥ ayaṁ

Lord Kṛṣṇa manifested a mountainlike form, clearly proclaimed, "I am the great mountain," and, His eyes wide with pleasure, ate the feast the cowherd men had offered to Govardhana Hill. May auspicious Govardhana Hill always delight us all.

Text 4

adyāpy ūrja-pratipadi mahān bhrājate yasya yajṣaḥ
kṛṣṇopajṣaṁ jagati surabhī-sairibhī-krīḍayāḍhyaḥ
śaṣpālambottama-taṭatayā yaḥ kuṭumbaṁ paśūnāṁ
so 'yaṁ bhūyaḥ prathayatu sadā śarma govardhano naḥ

ady-today; apy-even; ūrja-of the month of Kārttika; pratipadi-at the beginning; mahān-great;

bhrājate-shines; yasya-of which; yajṣaḥ-the sacrifice; kṛṣṇa-by Lord Kṛṣṇa; upajṣam-invented; jagati-in the world; surabhī-of surabhi cows; sairibhī-and sairibhi buffaloes; krīḍayā-with pastimes; āḍhyaḥ-enriched; śaṣpa-grasses; ālamba-support; uttama-supreme; taṭatayā-with slopes; yaḥ-who; kuṭumbam-maintenance; paśūnām-of the cows; saḥ ayam-he; bhūyaḥ-greatly.

The great worship Lord Kṛṣṇa created for Govardhana Hill at the beginning of Kārttika is splendidly manifested even today. Govardhana Hill is wealthy with the pastimes of the surabhi cows and buffaloes, and it nourishes them with its excellent grass. I pray that Govardhana Hill may always delight us all.

Text 5

śrī-gāndharvā-dayita-sarasī-padma-saurabhya-ratnaṁ
hṛtvā śaṅkotkara-para-vaśair asvanaṁ saṣcaradbhiḥ
ambhaḥ-kṣoda-pariharika-kulenākulenānuyātair
vātair juṣṭaḥ prathayatu sadā śarma govardhano naḥ

śrī-gāndharvā-of Śrī Rādhā; dayita-favorite; sarasī-in the lake; padma-of the lotus flowers; saurabhya-the fragrance; ratnam-jewel; hṛtvā-taking; śaṅkā-fear; utkara-great; para-by others; vaśaiḥ-controlled; asvanaṁ not making a sound; saṣcaradbhiḥ-moving; ambhaḥ-of water; kṣoda -drops; pariharika-watchmen; kulena-by the multitude; ākulena-agitated; anuyātaiḥ-followed; vātaiḥ-by winds; juṣṭaḥ ; endowed.

Stealing the precious jewel of the fragrance of the lotuses growing in Rādhā's favorite lake, the frightened breezes blowing on Govardhana Hill silently flee, although they are pursued by drops of water who are watchmen guarding the lake. I pray that Govardhana Hill may always delight us all.

Text 6

kaṁsārātes tari-vilasitair ātarānaṅga-raṅgair
ābhīrīṇāṁ praṇayam abhitaḥ pātram unmīlayantyāḥ
dhauta-grāvāvalir amalinair mānasāmartya-sindhor
vīci-vrātaiḥ prathayatu sadā śarma govardhano naḥ

kaṁsārāteḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; tari-boating; vilasitaiḥ-with pastimes; ātara-toll; ānaṅga-amorous pastimes; raṅgaiḥ-with the happiness; ābhīrīṇām-of the gopīs; praṇayam-love; abhitaḥ-completely; pātram-the object; unmīlayantyāḥ-revealing; dhauta-washed; grāva-rocks; avaliḥ-with multitudes; amalinaiḥ-splendid; mānasa-amartya-sindhoḥ-of the celestial Mānasa-gaṅgā River; vīci-waves; vrātaiḥ-with multitudes.

The celestial Mānasa-gaṅgā River, which, with the Lord's dāna-keliand boating pastimes reveals the gopīs' pure love for Lord Kṛṣṇa, washes the stones of Govardhana Hill with its pure

waves. I pray that Govardhana Hill may always delight us all.

Text 7

yasyādhyakṣaḥ sakala-haṭhinām ādade cakravartī
śuklaṁ nānyad vraja-mṛgadṛśām arpaṇād vigrahasya
ghaṭṭasyoccair madhukara-rucas tasya dhāma-prapaṣcaiḥ
śyāma-prasthaḥ prathayatu sadā śarma govardhano naḥ

yasya-of which; ādhyakṣaḥ-the Lord; sakala-of all; haṭhinām-they who are powerful; ādade-took; cakravartī-the king; śuklam-butter; na-not; anyat-another; vraja-of Vraja; mṛgadṛśām-of the doe-eyed girls; arpaṇāt-from the offering; vigrahasya-of resistance; ghaṭṭasya-of the toll-station; uccaiḥ-greatly; madhukara-of bees; rucaḥ-the splendor; tasya-of that; dhāma-the abode; prapaṣcaiḥ-with the manifestation; śyāma-dark; prasthaḥ-surface.

The toll-station on Govardhana Hill is dark with the soplendor of many black bees. The all-powerful king who guards that toll-station did not take any butter from the doe-eyed girls of Vraja when they resisted Him. I pray that Govardhana Hill may always delight us all.

Text 8

gāndhārvāyāḥ surata-kalahoddāmatā-vāvadūkaiḥ
klānta-śrotrotpala-valayibhiḥ kṣipta-piṣchāvataṁsaiḥ
kuṣjais talpopari pariluṭhad-vaijayantī-parītaiḥ
puṇyāṅga-śrīḥ prathayatu sadā śarma govardhano naḥ

gāndhārvāyāḥ-of Śrīmatī Rādhārāṇī; surata-lover's; kalaha-quarrel; uddāmatā-bold and arrogant; vāvadūkaiḥ-with eloquent words; klānta-wilted; śrotra-in the ears; utpala-lotus flowers; valayibhiḥ-with bracelets; kṣipta-tossed; piṣcha-peacock feathers; avataṁsaiḥ-with crowns; kuṣjaiḥ-with forest groves; talpa-the bed; upari-above; pariluṭhat-rolling; vaijayantī-Vaijayantī garlands; parītaiḥ-filled with; puṇya-lovely; aṅga-body; śrīḥ-splendor.

Govardhana Hill is very beautiful with Śrīmatī Raḍhārāṇī's arrogant words in the lover's quarrel and with forest groves filled with wilted lotus earrings, rejected peacock-feather crowns, and Vaijayantī garlands on beds. I pray that Govardhana Hill may always delight us all.

Text 9

yas tuṣṭātmā sphutam anupaṭhec chraddhayā śuddhayāntar
medhyaḥ padyāṣṭakam acaṭulaḥ suṣṭhu govardhanasya
sāndraṁ govardhana-dhara-pada-dvandva-śoṇāravindaṁ
vindan premotkaram iha karoty adri-rāje sa vāsam

yaḥ-one who; tuṣṭa-happy; ātmā-at heart; sphutam-manifested; anupaṭhec-recites; chraddhayā-with faith; śuddhayā-pure; antaḥ-at heart; medhyaḥ-pure; padyāṣṭakam-eight verses; acaṭulaḥ-attentive; suṣṭhu-nicely; govardhanasya-of Govardhana Hill; sāndram-intense; govardhana-of Govardhana Hill;; dhara-of the holder; pada-of the feet; dvandva-the pair; śoṇa-red; aravindam-lotuses; vindan-finding; prema-of love; utkaram-abundance; iha-here; karoty-does; adri-of mountains; rāje-at the king; sa-he; vāsam-residence.

May a person who with faith, attention, and a pure and cheerful heart, reads these eight verses glorifying Govardhana Hill, reside by that king of mountains and find there intense, pure love for the red lotus feet of the lifter of Govardhana Hill.

Prayers by Indra to Giridhārī

(Śrīmad Bhāgavatam 10.27.3) Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows:

(Śrīmad Bhāgavatam 10.27.4-13)

indra uvāca
viśuddha-sattvaṁ tava dhāma śāntaṁ
tapo-mayaṁ dhvasta-rajas-tamaskam
māyā-mayo 'yaṁ guṇa-sampravāho
na vidyate te 'grahaṇānubandhaḥ

King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.

kuto nu tad-dhetava īśa tat-kṛtā
lobhādayo ye 'budha-linga-bhāvāḥ
tathāpi daṇḍaṁ bhagavān bibharti
dharmasya guptyai khala-nigrahāya

How, then, could there exist in You the symptoms of an ignorant person—such as greed, lust, anger and envy—which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.

pitā gurus tvaṁ jagatām adhīśo
duratyayaḥ kāla upātta-daṇḍaḥ
hitāya cecchā-tanubhiḥ samīhase
mānaṁ vidhunvan jagad-īśa-māninām

You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.

ye mad-vidhājñā jagad-īśa-māninas
tvāṁ vīkṣya kāle 'bhayam āśu tan-madam
hitvārya-mārgaṁ prabhajanty apasmayā
īhā khalānām api te 'nuśāsanam

Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even

in the face of time. Thus You punish the mischievous only to instruct them.

sa tvaṁ mamaiśvarya-mada-plutasya
kṛtāgasas te 'viduṣaḥ prabhāvam
kṣantuṁ prabho 'thārhasi mūḍha-cetaso
maivaṁ punar bhūn matir īśa me 'satī

Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.

tavāvatāro 'yam adhokṣajeha
bhuvo bharāṇām uru-bhāra-janmanām
camū-patīnām abhavāya deva
bhavāya yuṣmac-caraṇānuvartinām

You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.

namas tubhyaṁ bhagavate
puruṣāya mahātmane
vāsudevāya kṛṣṇāya
sātvatāṁ pataye namaḥ

Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

svacchandopātta-dehāya
viśuddha-jñāna-mūrtaye
sarvasmai sarva-bījāya
sarva-bhūtātmane namaḥ

Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.

mayedaṁ bhagavan goṣṭha-
nāśāyāsāra-vāyubhiḥ
ceṣṭitaṁ vihate yajñe
māninā tīvra-manyunā

My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride.

Thus I tried to destroy Your cowherd community with severe rain and wind.

tvayeśānugṛhīto 'smi
dhvasta-stambho vṛthodyamaḥ
īśvaraṁ gurum ātmānaṁ
tvām ahaṁ śaraṇaṁ gataḥ

O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

Prayers by Surabhi to Govinda:

(Śrīmad Bhāgavatam 10.27.18) Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.

(Śrīmad Bhagavatam10.27.19-21)

surabhir uvāca
kṛṣṇa kṛṣṇa mahā-yogin
viśvātman viśva-sambhava
bhavatā loka-nāthena
sa-nāthā vayam acyuta

Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master.

tvaṁ naḥ paramakaṁ daivaṁ
tvaṁ na indro jagat-pate
bhavāya bhāva go-vipra
devānāṁ ye ca sādhavaḥ

You are our worshipable Deity. Therefore, O Lord of the universe, for the benefit of the cows, the brāhmaṇas, the demigods and all other saintly persons, please become our Indra.

indraṁ nas tvābhiṣekṣyāmo
brahmaṇā coditā vayam
avatīrṇo 'si viśvātman
bhūmer bhārāpanuttaye

As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.

Giri Pujeyam

This song is from Gopāla-campū and can be sung responsively—for example, with one group asking the questions and the other giving the answers.

The audio of the Sanskrit is on a CD that is included with the purchase of Bhanu Swami's translation of Gopāla-campū: http://blservices.com/gopāla-campū-bhanu-swami

giri-pūjeyaṁ vihitaṁ kena? araci śakra-padam abhayaṁ yena |
giri-pūjeyaṁ vihitaṁ kena? pūtanikā sā nihatā yena ||
giri-pūjeyaṁ vihitaṁ kena? tṛṇāvarta-tanu-dalanaṁ yena |
giri-pūjeyaṁ vihitaṁ kena? yamalārjuna-tarum udakali yena ||
giri-pūjeyaṁ vihitaṁ kena? vatsa-bakāsura-hananaṁ yena |
giri-pūjeyaṁ vihitaṁ kena? vyomāghāsura-maraṇaṁ yena ||
giri-pūjeyaṁ vihitaṁ kena? kāliya-damanaṁ kalitaṁ yena |
giri-pūjeyaṁ vihitaṁ kena? khara-pralambaka-śamanaṁ yena ||
giri-pūjeyaṁ vihitaṁ kena? dava-yugmaṁ paripītaṁ yena |
giri-pūjeyaṁ vihitaṁ kena? trasyati kaṁsaḥ satataṁ yena ||iti||

Who has arranged the worship of Govardhana? He who fearlessly assumes the position of Indra.
Who has performed the worship of Govardhana? He who killed Pūtanā.
Who has performed the worship of Govardhana? He who crushed the body of Tṛṇāvarta.
Who has performed the worship of Govardhana? He who uprooted the Arjuna trees.
Who has performed the worship of Govardhana? He who destroyed Vatsāsura and Bakāsura.
Who has performed the worship of Govardhana? He who killed Vyomāsura and Aghāsura.
Who has performed the worship of Govardhana? He who subdued Kāliya.
Who has performed the worship of Govardhana? He who killed harsh Pralambāsura.
Who has performed the worship of Govardhana? He who swallowed two forest fires.
Who has performed the worship of Govardhana? He who gives fear to Kaṁsa.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Name: Resources

Other places to find songs about Govardhana and Giridhārī:

http://www.vaishnavsongs.com/mirar-prabhu-eso/

http://www.youtube.com/watch?v=pf14UrtLqLI

http://www.youtube.com/watch?v=ZmkRZI7OxBs

http://www.youtube.com/watch?v=I8A1zDbz-RE

http://www.youtube.com/watch?v=0V36BKp38ZI (

http://soundcloud.com/mithiladhisa/07-Rādhā-raman-Giridhārī-hk

http://www.youtube.com/watch?v=UllBnLtWEDE

Email: Parividha.ACBSP@pamho.net to request a purchase of an audio drama of the Govardhana story, with songs

Email: mpt@uw.edu (Mukunda Datta dasa) to request a CD where he sings a song about Govardhana

http://www.icompositions.com/music/song.php?sid=170073

➔http://www.youtube.com/watch?v=VV99ldDSmc0&feature=channel&list=UL (English, several parts)

Same English songs: http://www.youtube.com/watch?v=KA3u2d067vg

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Association of Saintly Persons

Learning aims:
Know and demonstrate the six loving exchanges
Understand and apply equality towards all
Appreciate care and protection of cows
Understand the meaning and value of repentance and forgiveness
Appreciate that gratitude can be demonstrated by acts of sacrifice

What children will accomplish by the end of this unit:

List the six loving exchanges, explain them, and demonstrate them in actual practices or role-plays
Explain how we can show equality towards friends, enemies, and neutral parties. Tell stories of such equality being demonstrated or not demonstrated, with various results. Practice demonstrating such equality in their dealings
Describe the value of cows and how they should be cared for. If possible, practice some care of cows
Define repentance and forgiveness. Explain the benefit of each, and demonstrate each in role plays, stories, demonstrations, or practical dealings
Explain the value of sacrifice as a way of expressing gratitude

Assessing how well the aim has been achieved:

Descriptions and demonstrations are complete, accurate, and show that children can apply the principles to various situations.
Explanations are in accord with scripture
Children are aware of these practices outside of class time and make efforts to apply them

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ☝ require resources not included in this guide to be gathered in advance

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All ages or mixed group:

ॐ Learn the English (and possibly the Sanskrit) verses that describe the six loving exchanges (God [rasa], spiritual practices, world [sādhu-saṅga])

ॐ Arrange for the children to participate in the distribution of prasādam (spiritual practices, world, empathy)

ॐ Discuss the meaning and value of repentance and forgiveness (empathy, respect, courage)

ॐ Discuss the reasons for, and the practice of, cow protection (dharma, empathy)

ॐ Arrange for the children to participate in cow care and protection (acting in the world, dharma, empathy)

ॐ Learn the English (and if possible, the Sanskrit) of verses about equality towards friends, enemies, and the neutral (acting in the world, dharma)

✋ Discuss that the original Govardhana-pūjā festival is similar to various kinds of harvest and thanksgiving festivals celebrated by various cultures throughout the world. Look at photos (or videos) of other harvest festivals in other cultures and discuss what aspects are the same as Govardhana-pūjā and what are different, with a focus on the six loving exchanges. (self, spiritual practices, respect)

4-7 years:

•The children draw pictures of what friends do, what enemies do, and what neutral persons do and discuss what it means to see them all equally (respect)

✋Have pictures of various activities that the children can glue into areas marked "friends," "enemies," and "neutral." After doing this, ask children to suggest how we decide in what category a person is, and if people we know always fit into just one category. Then make a list, with suggestions from the children, about how materialistic people treat those in the three categories, and how saintly persons treat them (courage, respect, humility, acting in the world)

•The children create a poster to promote cow protection (empathy, dharma)

•Discuss how each of the six exchanges helps build loving relationships. Have the children role-play each one, or create a clay model of each, or paint a picture of each (acting in the world, gratitude, respect)

✋Go to a place for protected cows and have the children engage in practical service for the cows. Ask the persons there to speak to the children about the value of cow protection (spiritual activities, acting in the world, humility, empathy)

✋Watch videos or look at pictures of protected cows and bulls and discuss all the ways in which we can care for cows as well as the value we get from dairy products (gratitude)

•Ask children to demonstrate different ways (tone of voice and body language) of saying "I'm sorry." Suggest various scenarios where a person does something wrong and how they can not only say they are sorry, but also show it. Have the children create a comic (with or

without text) to show someone who does something wrong and then demonstrates repentance (humility, respect, self-discipline, acting in the world, self [karma])

•Ask the children to share stories of when someone did something that upset them or hurt them and discuss what it means to forgive. The children can role-play scenarios of forgiveness or lack of it. Have the children draw pictures of what it feels like to forgive and what it feels like not to forgive. (humility, self-discipline, respect, courage, acting in the world, dharma, self [karma])

Make concentric circle charts for God, self, family, village and country. Have children put pictures and photos in the correct circles. Talk about how in spiritual life in the center is the supreme self (Kṛṣṇa), then the self, then our original spiritual family and village of Vṛndāvana in the spiritual world. Discuss how the six loving exchanges are part of all these relationships (God [rasa])

•Ask the children if they remember why Nanda Mahārāja said they needed to offer a sacrifice to Indra (to thank him for the rain). Discuss, in connection with the exchange of gifts, the meaning of various kinds of sacrifice and the principle of demonstrating gratitude through sacrifice. Ask the children to suggest ways in which we show gratitude in our lives (gratitude)

7-11 years:

•The children should list examples from the story of the six loving exchanges (the version in Gopāla-campū is especially helpful for this). Individually or in groups, the children write a plan to practice at least two of those exchanges during the festival. (acting in the world, gratitude, respect)

•Individually or in groups, the children create an advertisement for the Govardhana-pūjā festival when Kṛṣṇa was present, including a description of some of the six loving exchanges and care of the cows that will take place there. The advertisement can be created on the computer, or using a variety of media. (spiritual activities)

•The children create simple puppets or dolls (for example, from clothes pins/pegs) to show Indra's pride and Indra's repentance (acting in the world)

ॐ Using responses from the children, a list of what friends do and what enemies do, then discuss what Kṛṣṇa means when he says we should not see anyone as friend or enemy (respect, self-discipline, humility, courage, acting in the world, self [mokṣa])

•The children create a skit to demonstrate each of the six loving exchanges. This could be done in three or six groups, each taking one exchange, or one group of exchanges (gratitude, respect)

The children write a story to demonstrate proper care of the cow. You might want to have some example books for them to reference (acting in the world, empathy, dharma)

•Discuss forgiveness. The children then make lists of what a forgiving person thinks, feels, and does (actions and words) as well as a list of what an unforgiving person thinks, feels, and does. (courage, respect, humility, integrity, acting in the world, dharma)

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•Read the section from each of the versions of the Govardhana-pūjā story in this book where Kṛṣṇa forgives Indra. Ask the children to create two pictures (with pencils, crayons, paints, other media, or on a computer) or two sculptures of various media showing what Indra felt like before and after he was forgiven (courage, respect, humility, integrity, acting in the world, dharma)

Arrange for the children to do a simple gift exchange and discuss with them how we choose gifts and the mood in which we receive gifts (gratitude, respect)

Have the children listen to various pieces of music and categorize them as suitable to express pride, repentance, or forgiveness. You can also have the children mime these feelings along to the music they have picked

•Ask the children to suggest other harvest and thanksgiving festivals with which they are familiar. Draw a Venn diagram on a board, flip chart, etc. for each harvest festival to compare with Govardhana-pūjā, and have the children write in the correct places what is the same and what is different about other festivals and Govardhana-pūjā (spiritual practices, gratitude)

11-13 years:

•The children write a narrative of the story from the point of view of Indra, with an emphasis on his repentance and Kṛṣṇa's forgiveness of him. (integrity, humility, self)

•Discuss what sorts of events trigger repentance and how we can show repentance. Have them make a chart from each version of the story in this guide as to what triggered Indra's repentance. (integrity, humility, empathy, self)

•Ask the children to describe how repentance feels and how they know that someone else has genuine repentance (integrity, humility, self)

•The children write an essay explaining why Indra saw Kṛṣṇa as an enemy, but Kṛṣṇa did not see Indra as an enemy (respect, God [everywhere], self [atman])

•Individually or in groups, the children make a sculpture of how the cows were cared for in the Govardhana-pūjā story

•The children research in Śrīla Prabhupāda's books about references to cow protection and write a report (dharma)

ॐ Each child creates a PowerPoint or comic strip showing the process of forgiveness in terms of body, mind (thoughts and feelings) and words (acting in the world, empathy)

•Ask children to share from their own experience how practicing of any of the six loving exchanges created or healed a relationship (acting in the world)

•Individually or in groups, using hand or electronic media, the children create advertisements for an awareness campaign in their community about care of the cows (acting in the world, dharma, empathy)

•Have the children find examples of each of the six loving exchanges in the Govardhana-pūjā story, any version. Each child should choose one example and give a short oral presentation of how that example added to the enjoyment of the festival for everyone involved

(gratitude, respect, acting in the world, dharma)

ॐ Discuss the fact that Kṛṣṇa says He reciprocates according to how others deal with Him, yet He says He has no enemies or friends (reference the associated verses from the Bhagavad-gītā). Ask the children to discuss how both can be true at the same time (God [everywhere, rasa, with form])

•Have the children role-play equal dealings with friends, enemies, and the neutral—perhaps showing both what to do and what not to do (self-discipline, respect, self [ātmā])

•Each child takes the role of a resident of Vṛndāvana and write or tell the story from the point of view of that character, making sure to include something about the six exchanges, or cow protection, or repentance/forgiveness (God [rasa], respect)

•The children choose one harvest/thanksgiving festival to research and compare/contrast with Govardhana-pūjā. They can choose to present their findings in an essay, oral presentation, or visual presentation (poster, graphic, computer presentation) (gratitude)

•Ask the children how we show gratitude in modern life for water and discuss the principle of offering sacrifice as a show of gratitude for rain. Discuss the relationship of sacrifice and gratitude in general human dealings (gratitude, dharma, self [karma])

14-18 years:

•The pupils write a song or poem expressing the feelings of residents of Vṛndāvana when they saw Nanda giving gifts (reference Gopāla-campū)

•Ask each pupil to take one of the six loving exchanges (or a pair of exchanges) and create an illustrated poem or a song about it

•Discuss that the original sacrifice was intended to express gratitude to Indra and have pupils write a short essay or poem about sacrifice and gratitude (gratitude, dharma)

•Create a matrix/table with each of the six loving exchanges in a row and each of the six values (humility, empathy, self-discipline, respect, integrity, courage, and gratitude) in each box pupils write how that particular value is demonstrated in that loving exchange. If they can give examples from the Govardhana-pūjā story (any version) that should be encouraged (all values, dharma)

•Individually or in groups, pupils design a plan for celebrating Govardhana-pūjā that emphasizes the six loving exchanges. Pupils then evaluate each others' plans for simplicity, natural inclusion of each exchange (rather than "forced"), likelihood of execution in the local community, and any other criteria you or they set. If possible, actually plan a festival based on the plan the pupils decide is the best

•Have the pupils write a story (true or fictional) with the themes of repentance and forgiveness. Then discuss the stories and compare with the story of Govardhana-pūjā (empathy, humility, respect, integrity, acting in the world)

•Ask the pupils to create two lists of stories they know, fiction and non-fiction, from any source (daily life, scripture, books, film, etc.) which represent repentance and forgiveness. Pupils then pick the top three stories from each list and write or discuss what makes those examples outstanding. Have a general discussion about how such stories can give us inspi-

ration and guidance to practice both of these in our own lives. Pupils should then write a plan for how they are going to practice each quality during the next month (empathy, humility, respect, integrity, acting in the world)

ॐ Discuss forgiveness. The pupils then make lists of what a forgiving person thinks, feels, and does (actions and words) as well as a list of what an unforgiving person thinks, feels, and does. Ask the pupils to relate their experiences with forgiving and being forgiven, or to share stories about others in terms of forgiveness and being forgiven that made an impression on them. Ask them to discuss what makes forgiveness difficult or easy in various circumstances (empathy, courage)

•Pupils research cow care and protection from the scriptures and in the modern world and use their findings to present an oral presentation to the group that is accompanied by a visual presentation (such as PowerPoint, sculpture, poster, handouts of charts and graphs, painting, photographs, etc.) (empathy, dharma)

•Discuss why cow care and protection is part of the ethos and behavior of saintly persons (dharma, acting in the world)

ॐ Discuss the meaning of the verses dealing with equality towards friends, enemies, and neutral persons. Ask pupils to suggest how such equality is demonstrated by body (actions), mind (thoughts and feelings as two separate sub-categories), and speech. Also ask pupils to suggest, in each category, inappropriate ways to demonstrate equality. Then pupils each write one-three paragraphs about the topic. (self [ātmā], God, acting in the world, humility)

•Pupils create a booklet about equality towards friends, enemies, and neutral parties with six sections, one for each of the six values (humility, empathy, self-discipline, respect, integrity, courage, and gratitude) In each section, pupils explain how that particular value is demonstrated in the practice of equality, or how the practice of equality helps to develop that value, or both. Pupils may also illustrate their booklets, and design a cover. This activity can be done on the computer, with computer-created layout and graphics. Alternatively, pupils can cover the same topics in a PowerPoint type presentation, or a large poster (all values, acting in the world)

•Pupils write a script of six scenes, one scene for each of the six values (humility, empathy, self-discipline, respect, integrity, courage, and gratitude) showing the practice of equality towards friends, enemies, and the neutral in relation to each value. Alternatively, pupils can choreograph a dance (all values)

•Pupils plan the design a game where one needs to react to various circumstances with repentance, forgiveness, or equal treatment of friends, enemies, and the neutral in order to gain points and win the game. If possible, pupils actually create the game and play it. (self [ātmā], God, spiritual practices)

•Pupils interview each other, or other adults in the school or community, asking about times when they succeeded or failed at repentance, or forgiveness, or equality towards friends, enemies and neutrals (You may divide the group so that some pupils are interviewing only on repentance, some only on forgiveness, and some only on equality). Pupils analyze their data and present their findings to the whole group, along with a graphic of some kind. (empathy, self [ātmā], dharma, spiritual practices)

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•Work with the pupils to create a classroom discipline plan that involves the six loving exchanges, equality towards friends and enemies, repentance, and forgiveness (empathy, dharma, self [karma], integrity, self-discipline)

ॐ Have a debate for and against cow protection or vegetarianism in your local area (empathy, acting in the world)

•Individually or in groups, the pupils research three other festivals of harvest/thanksgiving and compare/contrast those festivals with each other and with Govardhana-pūjā and then present their findings to the whole group orally and with some visual aid or graphic handout (gratitude, respect)

•Have a debate for and against veganism versus lacto-vegetarianism (empathy, acting in the world)

Activity: Have a debate for and against cow protection or vegetarianism in your local area.

Resource: http://www.youtube.com/watch?v=mNED7GJLY7I&feature=related

Activities related to the six loving exchanges

Resources:

Nectar of Instruction by Rupa Gosvāmī, text 4

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

SYNONYMS

dadāti—gives charity; pratigṛhṇāti—accepts in return; guhyam—confidential topics; ākhyāti—explains; pṛcchati—enquires; bhuṅkte—eats; bhojayate—feeds; ca—also; eva—certainly; ṣaṭ-vidham—six kinds; prīti—of love; lakṣaṇam—symptoms.

TRANSLATION

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

PURPORT

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees. There are six kinds of activities: (1) giving charity to the devotees, (2) accepting from the devotees whatever they may offer in return, (3) opening one's mind to the devotees, (4) inquiring from them about the confidential service of the Lord, (5) honoring prasāda, or spiritual food, given by the devotees, and (6) feeding the devotees with prasāda.

Śrī Upadeśāmṛta Text Four

Walk Through Map

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees, (p39). ISKCON has been established to facilitate these six kinds of loving exchanges between devotees. (And) the life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members. Therefore people must be given the chance to associate with ISKCON devotees because simply by reciprocating in these six ways an ordinary person can fully revive his dormant Kṛṣṇa consciousness. (pp40-41)

SIX TYPES OF LOVING EXCHANGE

*

One's desires and ambitions develop according to the company one keeps. (Bg 2.62)

(1 & 2) OFFERING AND ACCEPTING GIFTS IN CHARITY

* Distribution of the Holy Name is the highest charity (p43).
* The greatest gift is the Holy Name and the opportunity to inquire about Kc. (p43)
* Since Kc is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa, especially to hear the Holy Name (pp41-43)

Support Verses, Lila:
* Siks. 1
* CC Madhya 22.107
* HDT Teachings
* SCM in Jārikhaṇḍa Forest

* Devotees should spend 50% of their income in the service of the Lord and His devotees. (p46).

(3 & 4) REVEALING MIND, INQUIRING CONFIDENTIALLY

* An experienced devotee explains, an inexperienced devotee learns from him. (p39)
* Members and supporters inquire about devotional service, devotees explain. (p40)

(5 & 6) OFFERING ACCEPTING PRASĀDA

* Devotees arrange Hare Kṛṣṇa festivals and Sunday feasts to lavishly distribute prasāda.
* Members and supporters invite devotees to their homes for prasāda. (p43).

It is the negative injunction of this verse that we should refrain from giving anything, accepting anything, from the Māyāvādis and atheists. Nor should we speak with them, associate with them, confide in them or seek their advice. Indeed Śrī Caitanya Mahāprabhu has forbidden devotees to associate even with ordinary men who are too addicted to material sense gratification. (pp45-46) Analogy: Feeding a Snake Milk and Bananas (p45)

14

Association of Saintly Persons: Resources

Activities related to forgiveness

Resources:

Forgiveness quotes from śāstra:

My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post. (SB 9.15.39)

The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.
PURPORT: Different personalities become beautiful by possessing different qualities. Cāṇakya Paṇḍita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, brāhmaṇas, kṣatriyas, vaiśyas and śūdras become beautiful by their qualities. Brāhmaṇas are beautiful when they are forgiving, kṣatriyas when they are heroic and never retreat from fighting, vaiśyas when they enrich cultural activities and protect cows, and śūdras when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the brāhmaṇa, as described here, is forgiveness. (SB 9.15.40)

My dear lord, if in some places materialists, who are already bewildered by the insurmountable illusory energy of the Supreme Godhead, sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit offenses because they are overpowered by the illusory energy, he does not show his prowess to counteract them.
PURPORT: It is said that the beauty of a tapasvī, or saintly person, is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. (SB 4.6.48)

Kṣamā-rūpaṁ tapasvinaḥ, people is advised, especially those who are following penance and austerity, yogic principle or devotional life, they should learn to excuse. In our dealings, there are so many faulty dealings between ourselves. So if we take everything very seriously, then it is very difficult to live.
(Lecture Śrīmad-Bhāgavatam 12.2.1 -- San Francisco, March 18, 1968)

Don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain. (Śrīmad-Bhāgavatam 4.8. 17)

Prahlāda M. explains forgiveness. One day, Bali approached Prahlāda and asked, "Which is actually meritorious, forgiveness or the use of strength?

Prahlāda: Neither forgiveness nor the use of prowess is meritorious in all situations. If one were to always forgive, then his servants, dependents, enemies and even strangers would disrespect him. When one always forgives, then mean-minded servants gradually steal away all

of his wealth and fail to respond to his commands.

On the other hand, one who simply punishes and never forgives, soon finds himself to be bereft of all friends. Indeed, everyone comes to hate such an unforgiving person, and when there is the slightest opportunity, they do something to harm him. Therefore, the conclusion is that prowess and forgiveness should be exhibited at the proper times.

My dear Bali, the following persons should be forgiven: one who has done nice service in the past, even if guilty of a grave fault; one who offends simply due to ignorance or folly; one who is a first-time offender; one who has committed some wrong against his will; and in addition, other offenders may sometimes be forgiven just to create a good public image.

The following persons should not be forgiven: one who has knowingly offended and yet claims to be innocent, even if his offense is slight; and, a second-offender, no matter how small his crime.

(Mahabharata, Vana parva 13.)

A story about forgiveness:

By James P. Conrad, Olathe, Kansas
http://www.guideposts.com/story/dear-client-from-lawyer

January, 1991

Why do people think lawyers should work for free? That's what I was asking myself on a cold January morning in 1987 as I began loading the rough oak logs onto the pickup. *Why is it that I have to come out here and cut firewood to make ends meet—just because some people won't pay their bills?*

The air was filled with the fragrance of newly cut wood, and a cold gust of wind showered snowflakes down on me from a limb overhead. But resentment continued to build inside of me as I finished loading the logs and put away the chain saw, climbed into the truck and headed home. Even though I charged reasonable rates and offered extended-pay plans, I couldn't seem to collect the $5,000 that a number of my law clients owed me.

Many people have the impression that lawyers make a lot of money. I wasn't. I'd been in practice for about two years and still was not earning enough to make a decent living for Diana and our three children. I'd spent a decade in a variety of colleges before I finally graduated from the University of Kansas Law School in 1985, and I'd cut a lot of firewood during that time to pay the bills. My first year of law practice brought in a total of $5,000, but expenses amounted to $3,000, so I continued to cut wood for the Jayhawk Firewood Company.

Parking the pickup outside the house, I stripped off my heavy coat and tromped inside. Diana and I live on 10 country acres just south of Olathe, a medium-size Kansas town outside of Kansas City. We like to be away from the traffic and have lots of space for our children to play.

As I poured myself a cup of hot chocolate and sank into a soft chair to brood, Diana gave me a look of concern. "What's wrong, Jimmy?" she asked.

I shrugged. "Oh, it's those unpaid accounts."

"Why don't you turn them over to a collection agency or...or just sue them?"

I shook my head. "It's not that simple. I think that would be a bad witness for a Christian lawyer, for one thing. It also takes a lot of time and creates a peck of ill will."

She listened thoughtfully.

"Besides, it's not just the money that bothers me, it's the lack of appreciation that gets to me. I worked very hard for those people and in most cases obtained an excellent result, yet they don't even bother to call me and talk it over. They just vanish. Poof!"

As January passed and the year rolled on, I tried to put those overdue accounts out of my mind. But the resentment only seemed to fester inside me. Already more clients were running behind in their bills, and my reminders only seemed to irritate them. *How will I ever make this business go, if I can't make a profit?* I wondered.

Then one evening I was preparing to teach a Sunday school class when one verse of Scripture seemed to jump out at me. "The borrower is servant to the lender," it said in Proverbs 22:7. All the next day I reflected on that verse, and the implications of it slowly became plain. I realized that my clients and I were in a master-slave relationship. It was a kind of bondage for both of us. No wonder I was uncomfortable. The chain that bound them to me also bound me to them.

Other Bible verses came to mind, such as the one in Matthew that says, "Forgive us our debts, as we forgive our debtors." By the end of the week I knew what I had to do, and I knew how I was going to do it.

Christmas was coming, so I went to the store and purchased a big box of Christmas cards and went back to my office. Thumbing through my red ledger, I made up a list of long-overdue accounts, and then began to compose a letter to them.

"Dear Client," I began, "Your bill, a copy of which is enclosed, is hereby forgiven in its entirety."

I went on to explain the biblical concept of forgiveness, and I pointed out that I was forgiving them because God had forgiven me. I ended the letter with, "I would ask two things of you. First, would you forgive me if I have ever offended you during the time I was your attorney? Second, would you during the next month forgive at least one person who owes you money or who has offended you?"

I inserted one copy of the letter in each Christmas card addressed to a debtor client. I knew that some of my clients would never even open a business envelope from me, but they would open a greeting card.

By the time I got to the post office I began to wonder, *Am I out of my mind?* With the mailing of those letters I was forever forfeiting $5,000 that I had rightly earned. What would happen if word of this got out? I'd be an easy mark. Should I talk this over with Diana?

I was stalling and I knew it. But then I began to think about all the people who have forgiven me, and I thought about the forgiveness of God I had enjoyed ever since age 12, when I was baptized.

"Would you forgive at least one person who owes you money or who has offended you?"

Slowly, I dropped the letters, one by one, into the slot, and with each letter I felt a burden of bitterness lifting. As I strolled out of the post office, I knew for certain that I had done the right thing. The chains of unforgiveness had dropped away.

During the next year I heard nothing from most of those forgiven clients, not even a thank-you note. During the next three years I continued to forgive end-of-year debts, and still most of my clients did not acknowledge my gesture. Somehow that was unimportant to me. Forgiveness was something I had to do for my sake, not just for their sakes. If I just wrote off their accounts, they would never know that I had forgiven them in my heart.

And yet, little by little, there were clues that my letters were having an effect on people.

One man called to say, "I have forgiven someone who owed me $100."
Another client whom I had forgiven brought his father to my office for some legal advice. "This is my father," he said, "and he will pay his bill." And he did. I was so pleased that I had kept this client's goodwill and that he had brought me new business.
A client called to say, "I wept when I read your letter of forgiveness." And he continued, "I'm grateful for your offer, but I want you to reinstate the bill. I want to pay you what I owe you."
I will never know all the effects of my forgiveness on others, but I know what forgiving did for me. Gone is the anger I used to carry around like a heavy suitcase. And gone too is the anxiety I used to feel about making a profit in my business.
"I don't depend on my clients for a living," I tell my friends, "I depend upon God." Indeed, since I started forgiving my debtors, my business has increased substantially, and I'm not aware that anyone has taken advantage of me.
Now, when I walk down the streets of Olathe, I can look people in the eye and they can look at me, knowing that we are friends, not master and slave.
I am a free man, a happy man.

Forgiveness lesson

Objectives
- Define forgiveness
- Differentiate between forgiveness and justice
- Differentiate between forgiveness and condoning
- Explore value of forgiveness
- Practice skills of forgiving

10 minutes
Tell story of Mahārāja Parīkṣit putting dead snake on the meditating sage.
Why do we wish to punish those who wrong us? Elicit answers.
Answers should include things such as:
- Wanting to control the other person
- Thinking that if the other person does what we want then we'll be happy
- That if we can prove how bad the other person is then we will look better
- Assuming that the other person is wrong (ātmavan manyate jagat)

So the other person can "learn" and change behavior (why do we want to change the other person's behavior—for our benefit, the other person's benefit, or both?)

15 minutes
Ask why Prabhupāda would call such tit for tat "silly."
Is there harm in acting this way?
Tell story of dharma the bull. Why would the bull say that naming the perpetrator makes one as guilty. Ask participants to go into groups and come up with reasons why trying to get back at someone, fix someone, or punish someone can be harmful. Also ask the groups to come up with times or circumstances when such behavior would be appropriate.

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15 minutes
Come back as a group. Compare answers.
Discuss the concept that trying to punish those who wrong us engenders the attitude in us of hatred, envy, and being the controller. We are trying to be happy at the expense of someone else. We therefore take on the qualities of the person who "harmed" us.
Also discuss the concept that when we accuse someone we almost always point out our own faults. Give the example of Durvāsā and Ambarīṣa.

SB 9.4.43 - Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.

SB 9.4.44 - Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.

SB 9.4.45 - Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.
Discuss justice and who and when justice should be administered. What is the purpose of justice? (One who gives justice sometimes needs to **not** forgive. See Mahabharata quote in previous quote section.)
Would there have been times when Mahārāja Ambarīṣa would have defended himself or agreed to fight?

Discuss external and internal forgiveness and punishment—the concept that externally someone who is an agent of justice may punish or excuse—read Prahlāda quote

10 minutes
What is forgiveness?
Elicit responses
Is it condoning?

SB 7.9.14 - My Lord Nṛsiṁhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

SB 7.9.26 - O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position?

SB 7.10.15-17 - Prahlāda Mahārāja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beau-

tiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

Rather, forgiveness is desiring purification without suffering for those who offend us. The basis is that:
Kṛṣṇa is the ultimate doer
He is acting for our benefit
We are the doer—the other person is acting as the instrument of our karma
The other person is hurting him or herself through anger, envy, and so forth; therefore we feel compassion

10 minutes
What do we gain from forgiveness?
Elicit answers from participants

- Peace
- Freedom from further implication of a cycle of retribution with that person
- Ability to explore what qualities or behaviors in ourselves brought this lesson to us; what is Kṛṣṇa trying to teach us?

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Activities related to equal dealings with friends, enemies, and neutral persons

Resources:

From Bhagavad-gītā:

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.
Bg 6.9

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service—such a person is very dear to Me.
Bg 12.18-19

The Supreme Personality of Godhead said: O son of Pāṇḍu, he who does not hate illumination, attachment and delusion when they are present or long for them when they disappear; who is unwavering and undisturbed through all these reactions of the material qualities, remaining neutral and transcendental, knowing that the modes alone are active; who is situated in the self and regards alike happiness and distress; who looks upon a lump of earth, a stone and a piece of gold with an equal eye; who is equal toward the desirable and the undesirable; who is steady, situated equally well in praise and blame, honor and dishonor; who treats alike both friend and enemy; and who has renounced all material activities—such a person is said to have transcended the modes of nature.
Bg 14.22-25

An excerpt from the purport to the above verse, “He takes everyone as his dear friend who helps him in his execution of Kṛṣṇa consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence.”

From the Śrīmad Bhāgavatam:

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.
SB 3.29.39

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative.

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Since the Lord is always happy, for Him there is no question of distress.
SB 6.17.22

Prahlāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.
PURPORT
Politics involves accepting one group of men as enemies and another group as friends. Everything in politics is based on this philosophy, and the entire world, especially at the present, is engrossed in it. The public is concerned with friendly countries and friendly groups or enemy countries and enemy groups, but as stated in Bhagavad-gītā, a learned person does not make distinctions between enemies and friends. Devotees, especially, do not create friends and enemies. A devotee sees that every living being is part and parcel of Kṛṣṇa (mamaivāṁśo jīva-bhūtaḥ [15.7]). Therefore a devotee treats friends and enemies equally by trying to educate them both in Kṛṣṇa consciousness. Of course, atheistic men do not follow the instructions of pure devotees, but instead consider a devotee their enemy. A devotee, however, never creates a situation of friendship and enmity. Although Prahlāda Mahārāja was obliged to hear the instructions of Ṣaṇḍa and Amarka, he did not like the philosophy of friends and enemies, which forms the basis of politics. He was not interested in this philosophy.
SB 7.5.3

Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves.
SB 7.5.13

Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?
PURPORT
One who is promoted to the transcendental position (brahma-bhūta [SB 4.30.20]) is always jubilant (prasannātmā). He is unaffected by the false distinctions between good and bad in the material world. Therefore, such an exalted person is samaḥ sarveṣu bhūteṣu; that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called parātma-bhūta or brahma-bhūta.
SB 9.8.13

Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.
SB 10.24.4 (This is from the Govardhana-pūjā story)

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Places

Learning aims:

Develop a relationship with Kṛṣṇa in the form of Govardhana Hill
Provide a positive, memorable experience with Govardhana Hill
Gain a taste for service to Govardhana Hill
Develop a sense of connection to the Vṛndāvana area
Become familiar with Govardhana Hill
Gain in understanding of the role of holy places in spiritual life
Acquire skills to create a holy place wherever one is

What children will accomplish by the end of this unit:

Through a variety of three-dimensional media, create a replica of Govardhana Hill for the celebration
Identify at least three key places of Kṛṣṇa's pastimes around or near Govardhana Hill
Describe the meaning, value, and role of holy places in spiritual life
Discuss various ways to create a holy place in one's own location; demonstrate this skill in the creating of a replica of Govardhana Hill

Assessing how well the aim has been achieved:

The Govardhana Hill replica resembles a hill and has features as described in the scriptures
The names, descriptions, and locations of Kṛṣṇa's pastime places around or near Govardhana Hill are from scripture
Descriptions of the meaning, value, and role of holy places in spiritual life is both and scripture and reflects the personal realization and thought of the individual child
Discussions of creating holy places and spaces in one's life comes from personal experience and is practical and achievable as well as being based on scripture

NOTE: Activities marked with an ॐ have resources in this section.
Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Holy Places

All ages or mixed group:

ॐ The children create a replica of Govardhana Hill that will be used in the festival. The replica can be made entirely of food, of food on top of a frame, of paper mâché that is painted and decorated with trees, streams, ponds, animals and people made of clay, plastic, or other materials, of clay and rocks, of cow manure, or other materials according to your means and imagination. Each child can create his or her own hill, or you can have small groups each create their own hill, or have one hill that is the produce of a large group or entire class. Some families or schools work on this project a little at a time for one or two weeks before the festival. (If you choose a paper mâché hill, you need to plan time for the paper mâché to dry, and then paint it [spray paint recommended] and then for the paint to dry before the children can decorate the hill with purchased items or items of their own creation) (spiritual practices, God)

ॐ The children watch and discuss videos of Govardhana Hill to learn about the various holy places there which are associated with specific Kṛṣṇa's pastimes. (spiritual practices)

ॐ Read about and discuss the holy places around and near Govardhana Hill with reference to color photo books and maps

•Invite someone who worships a Govardhana śilā (rock from Govardhana Hill) to speak with the children about the process of worship and how to create a sacred space in one's home (spiritual practices)

•Invite someone who has been to Govardhana and is very familiar with the area to make a presentation to the children with inclusion of photos or video

•Work with the children to create a sacred place in the classroom or home with pictures of Govardhana Hill. If you already have such a place, then add pictures of Govardhana Hill to it. Then have the children decorate the place with flowers, lamps (or candles), incense, and other decorations. Spend some time with the children in that area doing some spiritual activity (such as kirtana, japa, or reading scripture). Discuss how creating a sacred space in our environment helps our spiritual development (spiritual practices)

4-7 years:

•Ask the children to list special places they have gone with their family and the reasons they go to those places (fun, learning, being with family, etc.) Ask them why someone might want to travel to a holy place and discuss what is the same and what is different about travel to a holy place versus travel to other places. Introduce the words and concepts of "pilgrim" and "pilgrimage" (respect, spiritual practices, God)

Have photos of various holy places from the major religions (and less common religions if you desire) along with photos of Govardhana Hill. Ask the children to arrange the photos into groups of categories they choose and to give a name for the categories. Then ask them if the photos can be rearranged into different categories. Ask the children what makes a place holy and how these places help people become more spiritual

Arrange the room or an outside space as if it's Govardhana Hill and hide pictures or photos of various holy places at Govardhana in various places. Then have the children go on a

treasure hunt to find the pictures.

7-11 years:

Ask the children if they are familiar with the concepts of a pilgrim and pilgrimage to holy places. Have them share their knowledge and experience of themselves or others they know going on pilgrimage. Discuss that many people make a pilgrimage to Govardhana Hill, going there not only from the local places in India but also from around the world. Discuss, showing photos if possible, of what people do on a pilgrimage to Govardhana Hill (walking around the hill barefoot with the hill on their right side, going around the hill by offering prostrated obeisances, building rock structures to represent their desire to live there, saying prayers at various places, hearing about Kṛṣṇa's pastimes at the appropriate places, etc.). (spiritual practices, respect)

•Ask the children to suggest reasons why people go on pilgrimage to holy places and what they hope to achieve by such journeys. (spiritual practices, self [karma, mokṣa]]

ॐ Give the children a list of holy places around Govardhana with a description of what pastimes of Kṛṣṇa happened at each place. Then have them play charades where a child acts out a pastime and the others have to guess the name of the place near Govardhana where it occurred. (God)

ॐ Read about various holy places around or near Govardhana and what pastimes Kṛṣṇa did in each place. Then ask the children to each chose one place they would like to visit and write about what they would do there. They can also illustrate what they write. (God)

ॐThe children learn the Sanskrit and English to Nectar of Instruction, text 9 (spiritual practices)

11-13 years:

ॐ Individually or in groups, the children create a visual display of some of the holy places on and around Govardhana Hill, with explanatory notes. This can be done as a poster, a PowerPoint or similar computer presentation, a booklet, etc.

•The children create a song or poem to help remember some key holy places around or near Govardhana Hill (names and significance of the places)

The children have photos or paintings of holy places around or near Govardhana Hill and put them on the proper places on a map of Govardhana Hill

Give the children information about one or more holy place outside of Gauḍīya Vaiṣṇavism and have the children, individually or in groups, compare and contrast that place with Govardhana Hill in terms of history and pilgrimage practices. The children can present their conclusions in some type of graphic organizer such as Venn diagram, table, or types of graphs (respect, spiritual practices, dharma)

ॐThe children watch two or more videos about Govardhana and then compare and contrast them in terms of filming expertise, mood, use of music if any, how completely they covered the area of Govardhana, and any other criteria. Then have each child write a review

of one of the films using the data from their compare and contrast

•Have each child write a poem or essay about their experience with visiting a holy place which could include a sacred space in their home or school. (spiritual practices, gratitude)

ॐ Give the children a list of holy places around Govardhana with a description of what pastimes of Kṛṣṇa happened at each place. Then ask the children to pick a devotional song they know (you can also give each of them a book of devotional songs for reference) and have them pick songs they feel are appropriate for some or all of the places. Then the children name (or sing) a song and the other children guess what place it matches. (God)

ॐThe children memorize the Sanskrit, word-for-word, and English of Nectar of Instruction, text 9, and possibly discuss some parts of the purport (God, spiritual practices)

14-18 years:

ॐ Referencing a book, video, or website about Govardhana Hill and the holy places there, have the pupils prepare an itinerary for visiting for one day, one week, and one month.

The pupils create their own map of Govardhana Hill, creating pictures (by hand or on a computer) at the appropriate places to signify which of Kṛṣṇa's pastimes took place there. To do this activity, the pupils can use satellite maps of the Govardhana area

Individually or in groups, the pupils can put together a virtual tour of Govardhana Hill using computers, possibly adding music

•Individually or in groups, the pupils write a script about someone going on a pilgrimage to Govardhana Hill and seeing all the holy places, and the experience that person has. Pupils can also perform the play. (empathy, respect, spiritual practices)

•Individually or in groups, pupils research one holy place from a tradition outside of Gauḍīya Vaiṣṇavism and compare that place with Govardhana Hill in terms of the way the sacredness of the place was established, the nature of the stories connected with the place, the spiritual benefits said to accrue from visiting, procedures pilgrims follow when visiting, and any other interesting areas. Pupils present their findings in a paper, an oral presentation, or a graphic design

•The pupils design a board game where players visit each of the sites around Govardhana Hill. If possible, they can actually make this game

ॐThe pupils memorize the Sanskrit, word-for-word, and English of Nectar of Instruction, text 9, and discuss the purport. They then create a graphic or visual representation of the verse. (God, spiritual practice)

Holy Places: Resources

Websites with photos of holy sites around and near Govardhana, with explanations:

http://www.Rādhārāṇī.com/govardhana/

http://bvml.org/photoessays/govardhan/index.html

Videos about Govardhana Hill and the surrounding area:

http://www.youtube.com/watch?v=UllBnLtWEDE

http://store.Krishna.com/Detail.bok?no=3935&bar=

http://www.youtube.com/watch?v=P6HPKj7lJOs&feature=related

Books about Govardhana Hill and the holy places there:

http://store.Krishna.com/Detail.bok?no=1645&bar=

http://store.Krishna.com/Detail.bok?no=8849&bar=

http://store.Krishna.com/Detail.bok?no=3420&bar=

http://blservices.com/Giriraja-king-of-mountains-sri-garga-samhita-canto-3

http://blservices.com/color-guide-to-govardhana-hill

http://blservices.com/the-glories-of-govardhana-hill

http://blservices.com/madhurya-dhama

These books and video may also be available at a local Hare Kṛṣṇa Temple

Activity: Nectar of Instruction, text 9 (the purport is not included here).

Resources:
(the purport is not included here, and the whole books is available from a local Hare Kṛṣṇa temple, or from Kṛṣṇa.com or Bhaktivedanta Library Services)

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

SYNONYMS

vaikuṇṭhāt—than Vaikuṇṭha, the spiritual world; janitaḥ—because of birth; varā—better; madhu-purī—the transcendental city known as Mathurā; tatra api—superior to that; rāsa-utsavāt—because of the performance of the rāsa-līlā; vṛndā-araṇyam—the forest of Vṛndāvana; udāra-pāṇi—of Lord Kṛṣṇa; ramaṇāt—because of various kinds of loving pastimes; tatra api—superior to that; govardhanaḥ—Govardhana Hill; rādhā-kuṇḍam—a place called Rādhā-kuṇḍa; iha api—superior to this; gokula-pateḥ—of Kṛṣṇa, the master of Gokula; prema-amṛta—with the nectar of divine love; āplāvanāt—because of being overflooded; kuryāt—would do; asya—of this (Rādhā-kuṇḍa); virājataḥ—situated; giri-taṭe—at the foot of Govardhana Hill; sevām—service; vivekī—who is intelligent; na—not; kaḥ—who.

TRANSLATION

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā—Purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Holy Places: Resources

Activity: making a replica hill out of paper mâché.

Resources: (photos of making two hills, one with primary and one with secondary pupils)







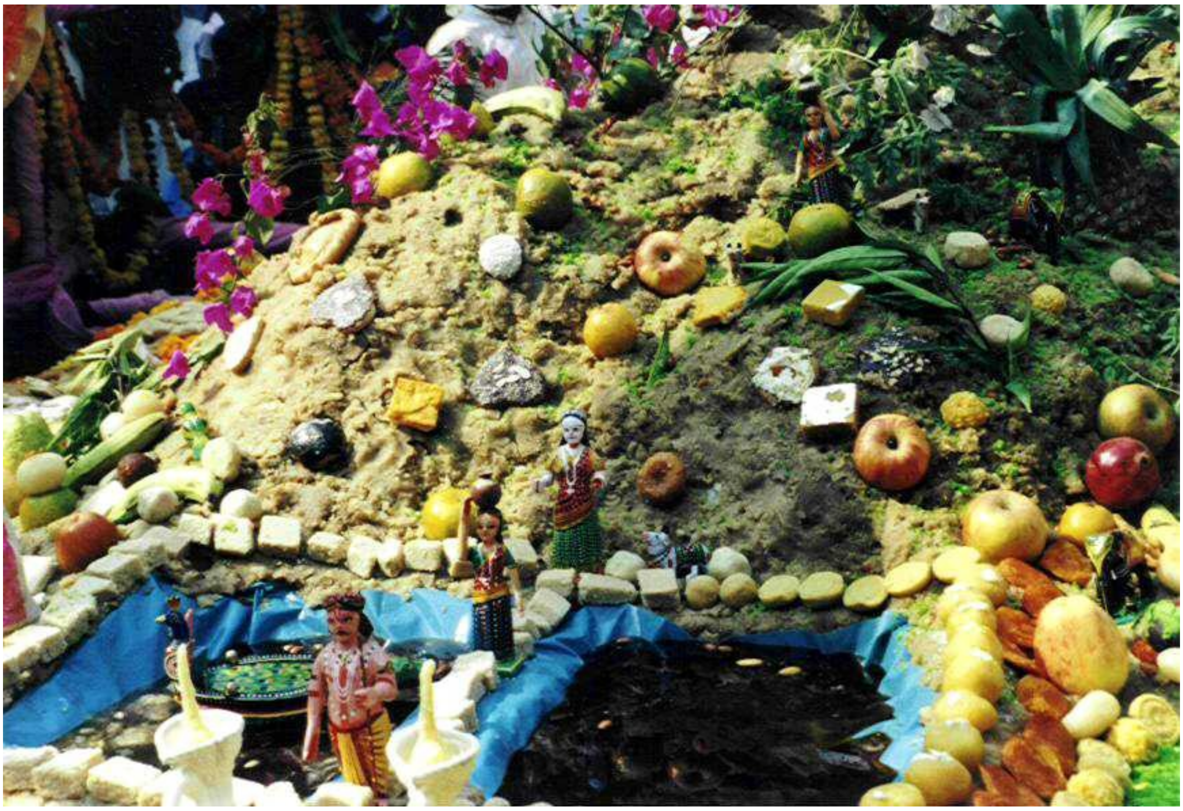





Holy Places: Resources

Activity: Making a replica hill out of food.

Resources: (the base is semolina halvah, possibly on top of a wire foundation)





Bringing the Festival into the Rest of the Curriculum

Many of the activities in this guide relate to other aspects of the curriculum. Here are ideas for further extension

Language:

Introducing a systematic framework to evaluate any philosophical concept. (kṛṣṇa explaining why not to worship indra)
To assist the student in developing his/her abilities to openly express personal opinion and doubt (kṛṣṇa argues with father about indra pūjā)
Persuasive speeches and essays
Consider the validity of more than one point of view for an issue—demigod worship versus worship of god only

Dance & Drama, Music:

Using instruments and raga—creating songs about Govardhana, learning songs about Govardhana
Dancing around Govardhana Hill—dance as part of celebration
Balance and holding poses

Science:

Severe weather—rain storms, wind storms, electrical storms, flooding
How water is essential for living (Nanda explains that rainfall is due to mercy of Indra)
The water cycle
Balance, center of gravity, weight, mass—Kṛṣṇa holding the hill on His finger
Fasting and effect on the body (all the Vṛndāvana residents went without sleep, food, or water for seven days under the hill)

Geography:

Flooding and living on the flood planes of the world
Formation of hills and mountains
Mountainous regions
Economy of cow protection
Cow herding communities—homes, clothes, customs
Map reading and creating
Compare and differentiate between different cultures—comparing and contrasting holy places of various religions and cultures and what makes Govardhana Hill a holy place

Mathematics:

Time to walk around Govardhana Hill at various speeds or when paying prostrated obeisances (dandavats)
Length, width, circumference of Govardhana Hill
Measuring distances from Govardhana Hill to other parts of the Vṛndāvana area
Geometry—making replica hill from combinations of various shapes and planning the project

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

Health & Safety :

Safety in flooding
Safety in electrical storms
Safety in wind storms
How water is essential for living (Nanda explains that rainfall is due to mercy of Indra)
Food groups—types of food used in the sacrifice for Govardhana

Art:

introduction to design and shapes (forms of Sāṁvartaka clouds, form of Govardhana Hill)
texture (creating a replica hill)
sculpting in a variety of media (creating a replica hill)
cooking for the festival and to create a replica hill made of food

Krishna Consciousness: Related Topics:

Misidentification of the soul, māyā (Indra attached to his position)
Appreciate the value in cooperating with the Supreme Personality of Godhead (Indra surrenders after Govardhana Pūjā)
To promote the students' deeper realization of Kṛṣṇa consciousness (Govardhana is worshipable)
Varṇāśrama (Kṛṣṇa presents duties of various varnas)
Pure devotee not required to worship demigods or perform ritualistic functions (Kṛṣṇa ordered a stop to such worship in order to establish exclusive devotional service)
Importance of prasādam (Prabhupāda's explaining that prasādam never contaminated)
Modes of nature—clouds come from the mode of passion
Omnipotence of God—He lifts a mountain with one finger
Deity worship—God in the form of a hill

Values:

Humility—Indra's arrogance/lack of humility led him to perform a cruel act for which he later had to repent
Humility of Indra's repentance
Humility—Kṛṣṇa not reacting with pride or anger to Indra's trying to destroy Vṛndāvana
Empathy for cows and cow protection
Empathy—Kṛṣṇa's care for the Vṛndāvana residents
Empathy—Govardhana Hill supplying the needs of the Vṛndāvana human and animal residents
Self-discipline needed for practice of circumambulating Govardhana Hill barefoot, or doing dandavat parikramā (circumambulation by doing prostrated obeisances)
Self-discipline in the prayers of Indra and Surabhi
Respect for those who care for us (Nanda thanking Indra)
Respect for our authorities (Indra should have respected Kṛṣṇa)
Respect for those who are repentant (Kṛṣṇa allowing Indra to apologize in a secluded place and forgiving him)
Respect for cows and Govardhana Hill
Integrity—Kṛṣṇa keeps His promise to protect the Vṛndāvana residents
Integrity—Indra admits mistake
Integrity/Magnanimous—Kṛṣṇa forgives Indra

Courage—Vṛndāvana residents to enter under the hill
Courage/creative/innovative—Kṛṣṇa's response to Indra's storm
Gratitude—needing to thank those who give us what we need, such as rain
Gratitude—of Vṛndāvana residents for Kṛṣṇa saving them

Religious Education:

1. To enrich pupils' faith by providing positive, memorable experiences

The experience of making a replica hill for the festival is at the heart of achieving this aim. We suggest that the children be able to start planning making their hill at least one week before the festival day. Additionally, many of the activities in all the sections involve a lot of fun and creative learning that should be both fun and memorable. The sections on holy place, Deity, and holy name especially involve such experiences.

2. To nurture pupils' innate aptitude for inquisitive, reflective and philosophical thought

Many of the discussion and research activities throughout this guide, especially in the sections on scripture and saintly association, involve pupils investigating, considering many points of view, and coming to an age-appropriate, individual philosophical understanding.

3. To enhance pupils' spiritual knowledge, understanding and personal realisation

The scripture section of this guide is especially centered on achieving this aim, though some activities in the other sections relate, as well.

4. To encourage pupils' application of religious and moral principles in everyday life

There are many activities throughout this guide which focus on application, but the saintly association section has this aim as its main focus.

5. To promote character formation and self-understanding

This aim is especially the focus of the saintly association section and the holy name section, with many activities in the scripture section related, as well.

6. To empower pupils in self-expression and the authentic representation of their own traditions

Pupils should accomplish this aim especially in the Deity and holy place sections but also in activities throughout the guide where they create their own materials within the tradition.

7. To enable pupils to live harmoniously in today's culturally plural societies

Activities in the holy place and saintly association sections especially relate to this aim.

8. To equip pupils with esteem in their own faith traditions and respect for others

Activities in the holy place and saintly association sections especially relate to this aim.

9. To enhance pupil's taste for service and spiritual activities

Pupils engage in fun service activities throughout the guide, from learning and creating songs to serving prasādam to decorating the Deity to hearing the story, to creating a replica hill.

10. To nurture children's natural attraction for God (Lord Kṛṣṇa) as their dearest friend.

This aim is especially achieved in the sections on scripture, holy name, Deity, and holy places, where pupils hear about and interact with Kṛṣṇa as their friend.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Story from Gopāla-campū

Gopāla Campū, Chapter Eighteen

Defeating Indra's Pride and Increasing Govardhana's Pride
By Jiva Gosvāmī

Among the months, the end of Aśvina month has special qualities. People from the outskirts of Vraja, wearing clothing fit for sacrifices, became absorbed in deep bliss. Nanda and others walked about with sons and followers with generous hearts, giving orders to those purifying the area for a sacrifice to Indra. Giving up their houses they lived outside.

One day in the evening, returning from the pastures with Balarāma, joyful Kṛṣṇa, with curiosity, looked at the activities of the cowherds. He stayed there because of great curiosity and desire. Since he had seen this on many previous years it was not novel. However, because of boldness, along with anger at Indra, he became affectionately angry at his father and others, and began to inquire out of seeming ignorance: "Indra is proud, taking the cowherds as insignificant. I am the protector of all those who protect the universe. Dakṣa and other Prajāpatis, the Manus, the kings of the earth, the sages born from Brahmā, are all present here as my representatives. But yet my family members have great devotion to Indra."

To make clear Indra's pride, he then inquired, while feeling miserable within:"O father! Please tell me why you are intently engaged? If it is for sacrifice, who is the *devatā?* What is the scriptural authority and what is the result?" Perceiving somewhat Kṛṣṇa's intention from understanding his learned questions, Nanda did not answer immediately. Then Kṛṣṇa, taking the mood of a child befitting his age, spoke with misery: "I am eager to hear about what you are doing. Between us, you are the performer of action and I am the listener."

"What shall I say explicitly about the sacrifice to Indra? Will this child understand?" When his respected father doubted in this way, Kṛṣṇa then desired to show great knowledge. "O father! You are most expert and learned. I am your son. I have only been engaged in herding the cow and that has not finished. But I am familiar slightly with *jñāna* and *dharma*." He then began to explain nicely. Paramātmā is present in all bodies and all *jīvas* are within him. All *jīvas* are spiritual. The wise who know this are worshiped by the learned. The wise should not hide this knowledge. One may object that this is the opinion of *yogīs*. But listen. One should give up the neutral party as an enemy and accept one's *ātmā* as a friend. One should not say that this sacrifice is the path of *dharma* without careful consideration. The wise reach perfection, not the fools. *Dharma* may be according to the Vedas or local custom. Which of these do you follow?

When Kṛṣṇa revealed this vast knowledge to curb Indra's pride, on seeing him speak so impressively, Nanda replied in astonishment as follows in order to gain a favorable impression: "Though this act is a local custom, since it has been passed down by tradition and is proper, we consider it Vedic. Indra, the object of worship, is the giver of rain and is omniscient. It is traditional worship, a feature of cowherd life."

Hearing an answer which was an action prominent in *karma-yoga*, and desiring to diminish the stature of Indra, he destroyed the position in Indra by following the opinion of those learned in *karma-kāṇḍa*: "*Dharma* gives results of *karma* to people following the law of *karma*. Therefore Indra is simply following *karma*. Offering to a person dependent on *karma* is offering sacrifice to ashes. Offering to the household fires for cooking food will maintain oneself

and family members. As *ābhīras,* our duty is to the herd cows. If we are to worship some *devatā* it should be the *devatā* who protects cows."

He then argued by taking ideas from the Śāṇkhya scholars, fearing that Nanda would say that Indra is the rain giver.:"Govardhana Mountain, the source of grass, arising from *rajoguṇa*, is the shelter of the cows, not Indra. The cows are our life and the *brāhmaṇas* are our benefactors. If we take shelter of them, then the *devatās* will recognize this

He then defeated other arguments by the methods of those learned in false argument: "Inference and *śabda* are known only through perception. Therefore perception is the chief proof. Therefore let us celebrate a festival for the cows, *brāhmaṇas* and Govardhana, by using the offerings of Indra for worship of these three. If sacrifice must be done, then make offerings to the fire. The sacrifice is the shelter for all, and is directly seen as such. You should satisfy the *brāhmaṇas* with gifts of cows and money. This is simply your nature, not under the control of higher powers. After feeding rice to all, from *brāhmaṇas* to the lowest caste, and feeding the cows grass, you should give a mountain of food to Govardhana by which the mountain will be known as "peak made of food."

"You should give charity to all beings down to the dog-eaters and dogs, but not to Indra." Speaking with this intention, to engage each person without protest he then said: "Feeding them, and taking cloth, ointments and ornaments, circumambulate the *brāhmaṇas*, fire, cows and the mountain. It is not necessary to go on foot. Comfortably going by cart is also allowed. Those who take the remnants of Govardhana, born as humans in Vraja, will be without old age, with peaceful minds and beautiful bodies. The knowledge called Govardhana worship will manifest wealth, beauty, and affection from all people. The person who ignores worshiping Govardhana and worships Indra will become blind, afflicted by old age and devoid of clothing.

Glancing at Balarāma and smiling slightly, he again spoke with respect: "I request this with my intelligence as a child. The cows, *brāhmaṇas* and Govardhana are dear to me, and are my benefactors. If you like this idea, please do it quickly. If Indra interferes there will be problems. Whatever acts you do with your body, mind or words are always for pleasing me. Therefore please do this for satisfying me. O father! The wise person knows naturally what is beneficial for himself. If he does not he should not speak. If he speaks, he certainly should know."

Though the speech was full of contradictions, hearing the fluent description and seeing his face, all the cowherds and *brāhmaṇas* who came for the festival accepted it as authoritative. Whatever a dear person speaks is pleasing and accepted by all. If those words are even a little correct, however, how much more they are respected.

Hearing this, the poet Madhukaṇṭha began to think to himself without speaking: "Kṛṣṇa has spoken well thought-out atheistic views outside the Vedas only as a pastime of defeating Indra for his many crooked ideas and not to reject the Vedas. Because of his great affection for them, these ideas do not seriously apply to the leaders of Vraja who are the crest jewels of knowledge, having faith in the final goals of life mentioned in the Vedas, since Kṛṣṇa's mood is accepted as the highest by the *gurus* with knowledge of God. It is said:

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām |

The Story from Gopāla-campū continued

yan-mitraṁ paramānandaṁ pūrṇa brahma sanātanam || |

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend. SB 10.14.32

"What he spoke, with the desire to defeat Indra, resulted in the highest pinnacle of spirituality. The moon born in the family of Vraja's kings had the desire to hold a festival of the greatest joy

After the dark moon, celebrated with Dīpavalī, after the joy of giving gifts on that day, on the first day of the waxing moon, with great faith, taking shelter of Kṛṣṇa, the supreme shelter, they did as he had ordered. In order to carry out this alternative worship, they ornamented the peaks of Govardhana, which increased everyone's joy, with flags and canopies of various colors and worshiped the hill using the best ingredients such as *pādyam* and *arghyam* attractive with fine fragrances, and prepared with attention. They made offerings everywhere on Govardhana in the form of hills, with ghee resembling waterfalls, with various colored vegetables resembling the *gaurika* minerals on the cliffs, with unsurpassable rivers of milk and lakes of yogurt. The various peaks would be later well known by the names of the sweets such as *āpūpika* and *śāśkulika* offered at that time. The tumult of various types of music at the sacrifice spread to Svarga. The Aśvini-kumāras concluded that this music would be the cause of ear ache for Indra.

When all the mountains of food were being offered, a huge form of Kṛṣṇa appeared. The cause of people seeing Kṛṣṇa as small in comparison to this form was their limited intelligence. Poets describe the huge, expanding form joined to the rocky mountain beneath: "Is this a gold and black effulgence? Is it a cloud with lightning? Or is it a mountain shining with minerals? Or is it Kṛṣṇa appearing in an expanded form? This huge form surpasses a mountain of lamp black. Its clothing surpasses the evening cloud. Its ornaments surpass the effulgence of the sun. Its crown is like a thousand strong branches laden with the best flowers. This lord of the mountain causes astonishment to my eyes."

Then the sweet form called Kṛṣṇa, expert at defeating the cleverness of Brahmā, inquired with humility, "O lord who are you?"

Rumbling like thunder to make the clouds wander, with meaning to make clouds stop moving, Govardhana spoke, "O members of an unprecedented festival! I am the mountain."

Hearing this, Kṛṣṇa, the enemy of the demons and friend of Śrīdāma and others, spread his arms and stopped the cowherds who were making ever-increasing, irrepressible commotion. In a loud voice he then spoke to all the people: "This divine being is worthy of our respects since it has produced direct faith by accepting to manifest this huge expanded form out of his eagerness and compassion.

Having said this, with a sweet smile Kṛṣṇa along with Balarāma offered respects on the ground. All others with astonished hearts offered respects in the same way. Govardhana, increasing everyone's joy, again spoke to the crowd standing faithfully with folded hands: "The *devatās* see themselves as different from you. I do not see myself as different from you. Now look! I will eat what is given to me in full view." After saying this, Govardhana ate ten million

The Story from Gopāla-campū continued

āḍhakas of cooked rice and vegetable preparations. On each peak he ate a mouthful. Then drawing all the water from lakes, ponds and rivers, he depleted them all. When he stretched out his hand to take food in front of him, immediately all the food came to him from all sides just as sparrows come flying on seeing grains. Putting the vegetables in the middle, he devoured the piles of rice with his right hand, and mocked Indra by wiggling the tip of the index finger of his left hand. With his hands he quickly consumed huge quantities of food. All directions became filled with his hands extending and retrieving. The women of Vraja were able to see this. This was astonishing, among many astonishing things, since no rice at all remained though it was so abundant that it could not be counted. As Govardhana, king of mountains, continued to eat, more food was prepared in order to satisfy his appetite.

The children expressed fear, the youthful laughed, the elderly were astonished and qualified people showed devotion. Govardhana was fully satisfied with all of them. Govardhana repeatedly gathered water from a great distance, washed his mouth and spit out the water, creating rain which fell on his back and made grass sprout up. After washing his mouth, he took bamboo sticks to clean his teeth. Having shown this form to satisfy living beings, he then withdrew it. Making piles of betel nut, he began chewing it with pride. He showed a face as brilliant as the morning sun.

When it came time for *āratrika,* they became bewildered, "How can we perform *āratrika* to this huge form?" Thinking in this way, their hearts fluttered. Slightly laughing, Kṛṣṇa arranged another utensil as a lamp, which moved above and below with a thousand flames.

Seeing that the mountain had become conscious and that it desired, searched and took, the people placed their hands on their heads in astonishment and stood up. Giving blessing to all, the benefactor mountain then suddenly disappeared. Offering respects, the people stood for a few moments, motionless like pictures.

When they became fully conscious, Kṛṣṇa spoke to the people assembled for the festival: "See! This mountain has mercifully shown this huge form and eaten all the food. It seems that anyone who disrespects him will be punished. Since he has taken Indra's offering he must be very powerful."

With great faith they then worshiped the cows which possessed the highest *prema.* The cowherds and cows of Vraja first exchanged affection. Nanda and his son were the ideals in doing this. But how can the cows be completely described at the Govardhana festival with worship of Govardhana? One can understand from seeing that the cows were most worthy of worship.Being worshiped, dressed in fine cloth, fed sumptuously, united with their calves, the cows were truly happy and fat. But when the cows saw Kṛṣṇa they became more blissful. If this did not occur, the cows would not be happy, just as persons who give up sweets do not enjoy taking medicines. With gold caps on their horns, silver on their hooves and bells jingling, they appeared most beautiful.

The cowherds were astonished by the worship that Kṛṣṇa and other cowherds performed for the cows. Following the rules, approaching the calves decorated with colorful cloth and appearing like paintings, herding the cows out of sport, after giving up noisy laughing they then let them take rest while giving them food. They circumambulated them, offered respects, and, appointing the best priest, performed sacrifice with profuse oblations. They circled the fire which turned to the right, and worshiped the celebrated priests with the piles of ornaments. They worshiped Kṛṣṇa.

The Story from Gopāla-campū continued

They were not satisfied in giving all the astonishing items–bathing clothes, *tilaka,* ointments, garlands, and earrings. As a part of the worship of Govardhana, his mother, father and friends could not stop worshiping Kṛṣṇa for a long time. Nanda and Yaśodā treated Kṛṣṇa and Balarāma in the same way seeing no difference between them. They saw their friends in the same way.

Kṛṣṇa then confused the cows. When Kṛṣṇa jokingly hid himself from the cows, the cows approached their calves in distress, and when he appeared, they lost their consciousness. He laughed loudly. When he pulled the suckling calves away in order to disturb them, and they pulled the udders with their teeth, the cows would moo and flee everywhere in distress. He then laughed. Hearing this all people experienced bliss, since that lotus face showered honey, filled with loud laughter, in all directions. He then fed the cows.

The cowherds said, "Kṛṣṇa, touch this cow food with your hand a little. The cows then ate that food endowed with the fragrance of his hand." Then he let the cows rest.

The cowherds were not able to control all the millions of cows at the festival. But the flute of Kṛṣṇa, made of thousands of good qualities (ropes), with its graceful tune stopped them all.

Kṛsṇa ordered circumambulation of the cows: "One cannot quickly circumambulate such a number of cows. We will circumambulate one to accomplish this, since the type (*jāti*) included innumerable individuals. One should walk around a mature calf since the wise say that if one waters the root one waters everything. Devotion to the cows with offering of respects is eternal and need not be described since by nature the cowherds are devotees. Nanda's cowherds are superior devotees. The devotion manifested during the Govardhana sacrifice cannot be known by the great sages.

The way they accepted the priest at the sacrifice was unusual because they did not request the priest as is normally done. The priest was self-appointed. He concentrated his mind during the sacrifice as a priest should.

At the great sacrifice of Govardhana in place of the fire, the effulgence of the Lord, who gives affliction to Indra shone brightly. When the fire turned to the right, all people began circumambulating it. At the sacrifice, Nanda joyfully ordered his servants to give the best cloth, *tilaka,* unguents, and ornaments for the limbs to the *brāhmaṇas* without cessation. It sounded as if he were saying simply, "Give, give, give." When Nanda was giving such charming gifts, the witnesses simply looked. By seeing this, people were completely satisfied. The bards have glorified this: "Please say what person among the wealthy is a more generous giver of wealth than the cowherd Nanda

In this sacrifice something special occurred. At the sacrifice at Govardhana all humans and all other living entities, were filled with food up to their throats. But their hearts were not full at all. Look! Though all the *devatās* were satisfied, Indra dried up. Along with the priests and benefactors, learned members of the assembly, having engaged *brāhmaṇas* in sacrifice, after worshiping Kṛṣṇa and putting Nanda in front, ate the excellent sacrificial remnants. Wearing special clothing, tasting the glories of the Lord in songs with faith, laughing, free from fear, and dancing, they circumambulated Govardhana. This is described in *Viṣṇu Purāṇa* (5.10.45):

dvijāṁś ca bhojayāmāsuḥ śataśo 'tha sahasraśaḥ |
gāvaḥ śailaṁ tataś cakrur arcitās tāḥ pradakṣiṇam ||

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Story from Gopāla-campū continued

After feeding and worshiping tens of thousands of *brāhmaṇas* and worshiping the cows, they circumambulated Govardhana.

One after another they proceeded.The cows and bulls, *brāhmaṇas*, guards, followers, elders and women, hundreds of young servant girls and craftsmen circumambulated. Dancers, showing skill with music, like fishermen, cast the net of songs of Kṛṣṇa's qualities everywhere to catch the eyes of the people. They earned their name as fishermen. The cowherd women sang as follows. In this song one woman asked a question and the others answered.

Who has arranged the worship of Govardhana?
He who fearlessly assumes the position of Indra.
Who has performed the worship of Govardhana?
He who killed Pūtanā.
Who has performed the worship of Govardhana?
He who crushed the body of Tṛṇāvarta.
Who has performed the worship of Govardhana?
He who uprooted the Arjuna trees.
Who has performed the worship of Govardhana?
He who destroyed Vatsāsura and Bakāsura.
Who has performed the worship of Govardhana?
He who killed Vyomāsura and Aghāsura.
Who has performed the worship of Govardhana?
He who subdued Kāliya.
Who has performed the worship of Govardhana?
He who killed harsh Pralambāsura.
Who has performed the worship of Govardhana?
He who swallowed two forest fires.
Who has performed the worship of Govardhana?
He who gives fear to Kaṁsa. ||65||

But when the inhabitants of Vraja became stunned by the sweet sound of Kṛṣṇa's flute, cool like snow without winter, all the good qualities and various interests of the inhabitants became attractive. Putting the cows with gold, gem-studded horns in front and arranging all the cowherds, Kṛṣṇa began circumambulating the mountain with Balarāma and his friends. His bodily effulgence increased from his cloth shining like gold. His body shone with *kuṁkuma* and a rope hung over his back. His clothes also shone. His body was attractive with fine scents and red powder. He threw his stick in the air and caught it. Running after the straying cows, he brought them back to the path. Laughing and playing, he kept beat with his hand, sometimes in agreement and sometimes in count-rhtythm. Playing on his flute, he walked around Govardhana. Wherever Kṛṣṇa went, by his will either quickly or slowly, all peoples' eyes went there and attained the same state, as if they were puppets on strings.

With great joy they continued the journey, and returned to the attractive place of sacrifice. In great bliss, they spent the night there, with the women and others dancing, singing and playing instruments. The next morning, after hearing the glories of Yamunā and offering her

respects, they took bath in the river and returned to their houses. On this day called Bhrātṛ-dvitīya, the brother should be fed by the hand of the sister. Thus, Balarāma and Kṛṣṇa, full of longing and controlled by their affection, along with their friends, were invited by a gathering of most fortunate young daughters of Upananda and others. They were served food and achieved great happiness.

After this, Indra, with crooked mentality, became angry, thinking, "Kṛṣṇa has prevented my sacrifice because of his inflated pride." Out of envy, to show that Kṛṣṇa's aggressive inferences about Indra, though not made directly to him, should not be accepted, Indra sent the Sāṁvartaka clouds to destroy Vraja and to chastise Nanda and others who were worshiped by the universe.

First, from the north, an icy wind began blowing and black clouds appeared, while thunder rolled. The cowherds brought the cows to the sheds and, seeing the bad omens, surrounded Kṛṣṇa and remained in that position. On Kṛṣṇa's order they went to Govardhana and looking up, remained there.

Kṛṣṇa stated, "If Indra is producing this rain to destroy the universe, Govardhana, giver of mercy, will be merciful."

When they came near the mountain in order to clear all obstacles, the cowherds and Kṛṣṇa remained there. Govardhana began to keep his promise. First the people had taken shelter of courtyards, strongholds, cottages, banyan trees and slopes, but then they were afflicted by crooked blasts of wind which felled huge trees and made terrifying sounds. When the people gave up Vraja, the wind wandered about with ever-increasing boldness.

The streams of rain appeared to be arrows released from Indra's bow (rainbow). The hail was hard like thunderbolts. Thunderbolts wandered about, making the sun fall from its orbit. In this condition when all the cowherds surrendered to Kṛṣṇa, Kṛṣṇa lifted Govardhana in his hand, in such a way that no one at all could speculate how he did it. Seeing that the rains of Indra, maker of clouds, were definitely causing fear and pain, Kṛṣṇa, who produces auspiciousness, first began to reflect: "I think that Indra with pride believes that I am far away. Therefore I should crush his pride. I am the only resort for the cowherds. I and my followers attain great bliss in the cow sheds. They are my heart. I treasure them as my very life." When there was confusion as Kṛṣṇa held up the mountain, he began to discuss with Balarāma. Awareness of their mutual affection produced discussion about holding up the mountain. Lifting that mountain, his hairs stood on end like needles. He reduced the pride of the rumbling thunder by his sweet, deep voice, extending far in the distance to his family of cowherds having baseless fear. With affection he spoke clearly. When he called, the word "O" extended in length. "O mother! Do not delay. O father! Please come. O elders! Bring everyone." When Balarāma brought them all close, he again said to them, "O father! Do not fear. O mother! Do not be troubled! O friends! Be happy! I am not exerting myself at all, since merciful Govardhana is himself rising up in my hand and is light like a piece of cotton. I see within the mountain a hole, having a ladder, looking like Pātāla. Since the mountain is broad, there is no water in the central area and it is not slippery." Seeing that they were thinking that he could not hold the mountain and it would fall, he again spoke, accepting to partially hold the mountain: "O respectable people! Do not forbid me to do this, on the advice of my mother. How can the mountain fall from the hand of someone lifting it? However, do not delay very long. Seeing your suffering I will tremble and then the mountain will fall. Quickly come under the moun-

tain."

Understanding Kṛṣṇa's desire, the cowherds came under the mountain. They did not think of him as their protector, but as their only object of service (to be protected). There was a hole equipped with a ladder by which one could easily enter into a place lit by jewels. Its walls were studded with gems just like a house and it had a splendid ceiling. The floors were embedded with touchstones and the place was divided into rooms. Fresh water was available. A gentle wind, pleasant to the touch, was blowing.

He held up the mountain casually in his left hand while smiling. He remained standing in that broad interior with his attractive form. With his arm on a friends shoulder he held his flute in his bent hand. The inhabitants of Vraja saw him with joy, eagerness and fear. They became stunned. Govardhana was like a huge house decorated with jewels, in which Kṛṣṇa was situated as a sapphire pillar. Kṛṣṇa's arm was like a jeweled stick and the mountain was like an umbrella above. The rains falling everywhere were like strings of pearls. The people of Vraja experienced the rain as a splendor.

Then Yaśodā along with Rohiṇī held his sides. This is described by poets as follows. He was held on the sides by the two mothers, who began wiping his lotus face repeatedly. Seeing his amazing actions, Nanda and others stood with hairs standing on end. Then, with smiling lotus eyes, with hands making a dancer's gestures, holding the mountain on his left hand, he shouted, "Victory! Victory!" while playing.

In front of Kṛṣṇa, Balarāma, like an actor in a drama, amused all the jovial people. While outside there were great rainstorms, roaring wind, hard hail, thunder and dark clouds, which caused suffering, inside there was no rain, there were sweet voices, pleasant breezes, attractive songs, rays of light, and Kṛṣṇa with remarkable beauty, which produced happiness. There was singing, eulogies and dancing by skillful performers. The best residents gave charity. Knowers of Vedic customs chanted auspicious prayers. The children played. Everyone's pride was reduced and their *prema* for Kṛṣṇa increased. What happiness did the lifter of the mountain not give them?

Kṛṣṇa's praiseworthy glance was humble to the elders, smiling to his equals, filled with tears to his followers, and sometimes unsteady. But it was crooked towards Indra! Towards each of them he expressed an appropriate meaning. Any other action would have the fault of redundancy. Drinking the nectar from the rays of his moon-like face, the cows gave up hunger and thirst for seven days and nights, what to speak of the people who had affection for him. The people became filled with the juicy nectar emanating from his face. Thinking that he was hungry and thirsty, his mother kept filling him with juicy nectar. Ananta with his thousand mouths, describing for seven *kalpas,* cannot complete the glories of Kṛṣṇa's pastime of holding the mountain for seven days and nights. If a poet quickly tries to describe this in three or four verses, devoid of ornaments, he will end in despair.

When this situation prevailed, Indra then resorted to evil means. First he doubted that Vraja had been destroyed by the increased winds. He sent off hundreds of wind *devatās* to carry out his work. Quickly they came back, reporting that nothing had happened. Thinking that the strong rains must have destroyed everything, he sent the cloud *devatās*. They returned and answered that nothing had happened. Thinking this very strange, he became depressed. He began beating his carrier cloud in anger with his goad. Suddenly the lightning deity appeared in the sky in front of him, throwing fire with his eyes to destroy all strength.

The Story from Gopāla-campū continued

Those *devatās* returned with the same report. "Please understand a remarkable event has occurred. I have seen that mountain which expanded to eat all the offerings now floating in the air."

Indra said, "See how the opposite has happened. Where have the inhabitants of Vraja gone with their sons?"

All the servants again swiftly departed with his order and returned. Together they answered, "O Indra! We recognize that you are the leader of the *devatās*. The people of Vraja have all been turned to ashes by the fire of lightning and therefore we cannot see them outside."

Indra said in joy, "May you live long. But search again."

They again returned and explained an alternative version. "O lord of Svarga! They have not been destroyed even now. Entering a hole like Pātāla in the mountain, they can be seen enjoying like anything there. And the mountain is resting on the hand of Kṛṣṇa like a pile of stones."

Indra said, "Here is what I think. Previously I cut off the wings of the mountain. Has it got new wings since it has become partial to the inhabitants of Vraja? In any case I am prepared to kill it with the fire from a roaring thunderbolt. The proud people under the mountain will be crushed!" After sending the thunderbolt to smash the mountain, he began thinking that this would also be thwarted. Developing intense anger since his desires had been thwarted, he then dispatched new servants saying, "Ah! Hide and see if any remarkable event has happened. The thunderbolt should have caused great disturbance by its effects."

They returned and reported what they saw. "O Indra! Not even one leaf has fallen and not even one ant is suffering. If this is what has happened everywhere, what can be said of the condition of all the people within the mountain enjoying waves of bliss?"

Since the thunderbolt was useless against the lofty mountain, in anxiety he became fearful, astonished, and ashamed. For a long time he thought in silence: "Ah! I remember! Viṣṇu has appeared there in the form of Kṛṣṇa. How can he who is holding up the mountain be defeated by anyone?"

At that time a foolish, lowly Yakṣa, partial to Kaṁsa, approached Indra with joy and offered respects. He said: "O Indra! I, from the house of Mahīndra, son of the Dānava named Drumila, offer my respects to your lotus feet! Kaṁsa, acting for your welfare, filled with affection to you, has offered and sent his respects, filling the directions with the sound of drums. We are very happy with the actions you have undertaken. It is intolerable that respect for the great is destroyed by the pride of the insignificant. I have seen that the cowherds who rise up proudly like ants have not been killed by fate. What is the necessity of accepting sacrifices from these cowherds? Taking permission, we will perform sacrifices for you."

Hearing this, Indra became astonished. Then he began to think: "Oh! By taking intoxications I have destroyed my intelligence. I have contradicted the norms by showing friendship with the enemy. I have thus proved the meaning of my name 'breaker of the family rules.' Since I was proud it is proper that I have been defeated, for it is seen that he who is overcome by pride will be defeated."

He spoke to his servants, revealing this: "Let this be. Withdraw the clouds of destruction. Be tolerant to the son of Nanda, since he is my younger brother. We have been taught a lesson. How can we think of defeating Kṛṣṇa?"

The Story from Gopāla-campū continued

He ordered the Yakṣa to deliver a message to Kaṁsa. "I have understood that though you are constantly angry at Kṛṣṇa, you remain in fear of him. This increases my anger towards you. If this is true, then I will deal with the situation appropriately. I have a hundred-fold wrath, a thousand eyes and millions of hands. Who can oppose me? Your wealth has been spent on Rākṣasas and you have lost favor of the *devatās*. Kṛṣṇa will soon be the destroyer of the members of the Bhoja dynasty like you."

Hearing these words, the rascal Yakṣa departed with a repentant heart. The message he delivered was useless.

Indra, criticizing himself, lamenting in a hundred ways, without being proud of riding on his airplane, he went to his room to sleep in a repentant mood and experienced hell, since *nilaya* (room) became *niraya* (hell). The eight grammarians explain that *l* can be replaced by *r*.

In desiring to destroy Vraja by wind, Indra committed injury to himself. By desiring to give pain to Vraja with showers of water, he created pain in his own heart. By desiring to strike Vraja with thunderbolts, he beat his own head. He tried to disturb the devotees and gained the opposite result. When he entered his inner room, the sun quickly rose in the sky, the directions appeared, and the earth proceeded on its natural path. At that time, the eyes, ears, and feet of the living entities attained their functions of seeing, hearing and walking.

When the clouds cleared, Kṛṣṇa roared loudly to the people, "Come out of the hole with all the utensils gathered together. Go quickly without fear." When he spoke these profound words clearly in that place, the clouds which were previously defeated by the power of Govardhana, were defeated by his proud roaring. Accompanied by blaring music to stimulate the people to follow his orders, the people along with the cows, shining like Kṛṣṇa's body with fame and affection, emerged from the hole resembling the heart of Govardhana. First the cows came out of the hole, turning here and there to see the face of Kṛṣṇa. After the cows came out, the people, seeing his face repeatedly, became stunned and agitated with affection. With difficulty all the people emerged from the hole and, looking back, gazed with unblinking eyes as Kṛṣṇa came out. As the *jīva* becomes satisfied on attaining life airs, so the people, on seeing and attaining Kṛṣṇa, attained bliss.

He who held up the mountain to protect his people, and was filled with spontaneity, all qualities, beauty, tenderness, and love that spread everywhere, appeared before the eyes of the people at the base of the mountain. As he had raised the mountain, he put it down. Everyone saw this, but did not see exactly know how he did it. Helplessly immersed in solid streams of *prema*, the cowherds met Kṛṣṇa as he came from the hole and embraced him and welcomed him according to their status, from the elders down. The elder *gopīs* respectfully decorated Kṛṣṇa, conqueror of Indra, with attractive, auspicious items. Though he had conquered Indra, they put their hands on his head to bless him. He who has experienced this care in his heart will understand this type of care.

Śukadeva has described Yaśodā's meeting with Kṛṣṇa. Though the attractive verse in *anuśṭup* is concise, it flows with indestructible juice like a pot of nectar.

> *yaśodā rohiṇī nando rāmaś ca balināṁ varaḥ* |
> *kṛṣṇam āliṅgya yuyujur āśiṣaḥ sneha-kātarāḥ* ||

The Story from Gopāla-campū continued

> Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered him their blessings. SB 10.25.30

"Ah! Ah! What has happened to the body of this young boy, soft as fresh butter? What is happening to it now, and what will happen in the future?" In this way they responded with doubt filled with affection: "The pain in his body will be relieved by contact with our bodies." Thinking in this way they embraced him. But it appeared they did not believe that, for they began giving countless blessings, glorifying his family line. Their sight of him was blocked for a long time by the flow of tears from their eyes as they repeated his names.

When four people suddenly meet, the *prema* increases since remembrance of Kṛṣṇa increases. Therefore Śukadeva has mentioned the names of Yaśodā, Rohiṇī, Nanda Mahārāja and Balarāma. Since Balarāma, powerful from *jñāna-śakti* and *kriyā-śakti*, felt pain out of affection for Kṛṣṇa, then what can be said of Yaśodā who is devoid of those two *śaktis*? He is non-different from Kṛṣṇa.

Yaśodā with tearful eyes wiped his face all over, and Nanda touched his *śikhā*. Looking at his whole body, they asked how he was. His friends began to massage his body. In this way all the inhabitants engaged in serving him, for he was their very life.

At this place another curious event occurred. When Kaṁsa's Yakṣa had left, Indra thought, "My fame is long-standing. This incident has occurred because he hid his true form. O servants! Listen with attention. Though Kṛṣṇa, frustrating my endeavors, has acted like an enemy, I know that he will assist me in quelling the demons. To test him, show fear and praise him."

[87] *divi deva-gaṇāḥ siddhāḥ sādhyāḥ gandharva-cāraṇāḥ |*
tuṣṭuvur mumucus tuṣṭāḥ puṣpa-varṣāṇi pārthiva ||
śaṅkha-dundubhayo nedur divi deva-praoditāḥ |
jagur gandharva-patayas tumburu-pramukhā nṛpa||

> After Kṛṣṇa came out of the hole with the inhabitants of Vraja, in the heavens, O King, all the demigods, including the Siddhas, Sādhyas, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction. My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing. SB 10.25.31-32 ||106-107||

The inhabitants of Svarga and earth began singing and playing instruments. The cowherds surrounded him while walking in joy. He returned to Vraja, filled with the highest wealth of *gopīs* singing, while the women of Svarga shouted, "Victory!" Having gone into the hole with their carts, yogurt and rice, they returned to their houses without any items being destroyed.

Śukadeva has described the inhabitants after coming out of the hole: the cowherd women presented water mixed with yogurt and rice as a token of honor. (SB 10.25.29)

> "O Nanda! You have given birth to a son who lifted the mountain to protect his

relatives and who crushed Indra's pride from far off without destroying him. In lifting the mountain, Kṛṣṇa showed his superiority not to just one person, but attained the highest position among you and in the universe."

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Story from Ānanda-vṛndāvana-campū

by Kavikarṇapūra

Looking like the full moon surrounded by a galaxy of stars, Kṛṣṇa, the playful son of Vrajarāja Nanda, enjoyed blissful pastimes with His intimate associates. These joyous pastimes perfectly befit the enchanting atmosphere of Vṛndāvana. In the daytime, Kṛṣṇa tended the cows and sported with His boyfriends. Mother earth felt honored by the touch of Kṛṣṇa's lotus feet. The cowherd boys felt inconceivable bliss within their minds as they frolicked with Kṛṣṇa. During their fun-filled days, Kṛṣṇa often killed some envious demon, who acted like poison to saintly persons.

One day Nanda Mahārāja, the abode of kindness, simplicity, and joy and other senior men of Vṛndāvana made preparations to worship the demigod Indra. They collected many articles and made elaborate arrangements for a joyous festival. Noticing this, Kṛṣṇa said to His father, "Oh honored one! What is the name of the ceremony you are organizing? Which demigod are you trying to please? Who is the *guru* instructing you in this *yajña* with his infallible words? What injunctions and system of worship are you following?

"Why are people running around mechanically in all directions? I do not understand the meaning of it. Of course, since I am only a boy you may not consider Me qualified to comprehend your explanation. But if you think I am eligible, then tell Me all the details of this *yajña* from beginning to end. If, however, you think it is too confidential, then still you should tell, because one should not keep secrets from wellwishers. But such details should never be revealed to one's enemies."

After speaking so maturely, Kṛṣṇa sat next to Vrajarāja Nanda on a cloth *asana.* Nanda Baba lovingly picked up His son, who was like a spotless moon moving on the earth, and placed Him on his lap. Hearing the sweet questions of his son, Nanda affectionately smiled revealing his attractive white teeth. The soft glow of his face resembled nectar drops of milk. This nectar appeared to be washing and nourishing Nanda's beard, which was mixed with white and black hair. Beaming in a jolly mood, Vrajarāja Nanda tactfully described the nature of the sacrifice.

Nanda Mahārāja said, "My dear son! In our family line we have been observing this Indra *yajña* for a long time. We experience prosperity and freedom from disturbances due to its proper performance. Our only wealth is the cows that live on grass, which needs rain to grow. Rain comes from the clouds that are controlled by the demigod Indra. For all these reasons, therefore, I am making a grand festival to please Indra. I "Every year at this time we carefully observe this sacrifice. Being pleased with our *yajña,* Indra sends abundant rainfall. The other demigods gladly accept our oblations *of ghee,* and show their gratitude by preserving what we have and providing what we need. The scriptures say that human beings who honor this tradition become glorious and attain the heavenly planets in their next lives. Any man can attain peace of mind by the blessings of the demigods. Those who neglect to worship the demigods, however, cannot get any relief from their problems."

After hearing these bitter words, Kṛṣṇa smiled mildly **to** hide His feel–ings and then refuted Nanda's presentation. Kṛṣṇa's eloquent delivery amazed and pleased the Vrajavāsīs. Indeed, Kṛṣṇa mesmerized the entire audience with His words.

The Story from Ānanda-vṛndāvana-campū continued

Kṛṣṇa said, "In this regard your actions are not justified. The force of *karma* causes the birth, maintenance, and destruction of all living entities. It is not the demigods, but it is a person's work that determines his destiny. A saintly person, therefore, need not worship any demigod. One may beg so many desirable things from the demigods. But the demigods cannot give one more then what he is destined by his own pious and impious acts. Only those who cannot control their senses propound that demigods can award more than what one has worked to attain.

"You can say that living entities are inspired to act by the Supersoul. But this is also false, because every individual is under the control of his own conditioned nature. In reality, it is the acquired desires and personal nature of a living entity that cause him to act. Where is the question of the Supersoul being the supreme controller? Even the Lord Himself does not directly perform the activities of creation, maintenance, and destruction. All these actions are conducted by the three modes of material nature, namely goodness, passion, and ignorance.

"It is not a fact that wherever it rains, the cause is worshiping and pleasing Indra, who in turn sends the rain clouds. There is constant rain during the monsoon season. But you cannot say that Indra sends it. Indeed, the monsoon rains bring mental distress and make people weak and thin. So that rain is not the mercy of someone who is pleased.

"Do the seas and mountains worship Indra? Of course not, but still they are full of water. Why does Indra give them so much water? Impelled by the material mode of passion, the clouds pour rain everywhere, and this rain sustains all creatures. Therefore, nothing will happen if you do not Worship Indra.

"The *brāhmaṇa* maintains his life by studying and teaching the *Vedas,* the *kṣatriya* by protecting the earth and political activity, the *vaiśya* by trade and agriculture, and the *śūdra* by serving the other classes. The occupational duties of the *vaiśya* are conceived of in four divisions: farming, commerce, cow protection, and money lending. Of these, our duty is cow protection,

"Neither in the past nor the present has there been any certainty about having a successful grain harvest in our village. Therefore, *this yajña* means nothing to us. It is our nature to dwell in the forest and wander in the woods and on the hills. Since we never stay in one place, why should we perform the Indra *yajña,* which is not based on scriptural injunctions?

"Oh father! You are peaceful and respected by everyone. You should have faith in My words, for they will remove all danger. Now just expertly worship Govardhana Hill with all the ingredients collected for the Indra *yajña.* This great mountain is not only named Govardhana, but it has the ability to increase *(vardhana)* the health and satisfaction of our cows *(go).*

"Collect pots full of milk and make first-class milk sweets like sweet rice. Cook many tasty foods and fancy cakes. Bring leaf bowls full *of ghee,* honey, and nectar drinks. Prepare an ocean of yogurt, buttermilk, and fresh butter. Build a mountain of rock candy, and cover all directions with an abundance of *shikharini rasala.*

"Send messengers to invite the *brāhmaṇas*. Feed them sumptuously until they laugh, and their faces beam with the brilliant garlands of their blissful smiles. At that mo-

ment, the *brāhmaṇas* will consider that the heavenly storehouses of nectar are totally insignificant. Call the priests to conduct the fire sacrifice and distribute cows in charity to the *brāhmaṇas*. Those among you who are simple-hearted should just try to feed the *brāhmaṇas*.

"You should please everyone by making an *Annakūṭa* (hill of food) with thick *dais*, varieties of aromatic vegetables, and very palatable sweet cakes surrounded by pools of unlimited sweet rice. Then worship Giri-Govardhana with the proper articles such as *padya*. After feeding the *brāhmaṇas*, you should give food to everyone else, including such fallen souls as dogs and dog-eaters. Saturate the directions with the sweet music of *bheris*, resonant conches, tumultuous kettledrums, and various other instruments. The witty, well versed *brāhmaṇas* will start the *yajña* with perfectly pronounced *mangalacarana mantras*. The entire horizon will be surcharged with all these auspicious sounds.

"According to *sastric* injunction, you should circumambulate Girirāja to conclude the worship. Decorated with priceless jingling ornaments that delight the ears, the men should dress so luxuriously that even the demigods would be astonished. The housewives with their sweet, gentle smiles should also assemble. Invite the male and female artists to dance and sing along with flutes, *vinas* and *mṛdaṅgas*. Bring the bullock carts in a procession lead by scholarly *brāhmaṇas*, who are truly the personified jewels of all auspiciousness.

"You, who have the audacity to challenge even Lord Indra, who lives for millenniums, should happily circumambulate Govardhana Hill along with your cows, bulls and calves. Do not think, 'How can we have faith that Girirāja will gratify our desires?' Soon Girirāja will fulfill all your desires and become famous as a second Mahendra. He will reward you handsomely and make all your endeavors fruitful. What more can I say? Oh father! If you want to, you can follow My advice and achieve an auspicious result."

After hearing Kṛṣṇa's speech, Nanda Mahārāja and the leading men of Vṛndāvana accepted His proposal. They agreed that this must be done to satisfy their desires. Acting as the *ācārya* of the *yajña*, Kṛṣṇa directed the Vrajavāsīs to worship Girirāja with all the paraphernalia collected for Indra's worship. This of course made Indra extremely angry.

Nothing else could be heard in Vṛndāvana except the auspicious vibration of instrumental music. Vedic hymns resounded through the sky. The Vrajavāsīs felt blissful, and all the living entities entered a jolly mood from the worship of Govardhana.

Hearing the melodious voices of the ladies, the cuckoos anxiously tried to learn singing from them. Ears attained their purpose by perceiving those auspicious sounds. The cows were adorned with gold-plated horns, colorful silk cloths on their backs, pearl necklaces, and tinkling bells hanging from their necks. Seeing their mothers so richly ornamented, the calves jumped excitedly.

Nanda Mahārāja brought the necessary articles from his house to worship Govardhana Hill. He initiated *the pūjā* by respectfully offering *padya* (water) to wash Girirāja's feet. In an ebullient mood, he made the Annakūṭa hill complete with powerful peaks that delighted all in attendance. The peak rising out of the middle of the hill looked

The Story from Ānanda-vṛndāvana-campū continued

like a crown made of white camphor. The multi-colored cakes stuck on the sides of the Annakūṭa hill looked like stones and boulders. At the base of the hill there were clay pots full of milk, yogurt, and sweet rice. There were also colorful *sabjis,* lakes of *dahl,* and very fragrant soups.

Due to its covering of *ghee,* the Annakūṭa Mountain looked like golden Mt. Kailāsa shimmering under a cover of rain. Different kinds of fruits and flowers decorated its edges. When Nanda Mahārāja saw the opulence of Annakūṭa spreading its sweet aroma of cloves, camphor, and cardamom in all directions, he felt that this was fitting honor to Śrī Girirāja, the king of all mountains.

Śrī Hari smiled happily upon seeing the amazing Annakūṭa rivaling the peak of Mt. Sumeru. Suddenly, the playful, fun-loving, indomitable Kṛṣṇa assumed a huge unprecedented form and stood on top of Govardhana Hill. He did this to anger Indra and instill faith in the cowherd men.

Observing this powerful form glowing like a thousand suns, Kṛṣṇa, who remained among the cowherd men in His original human-like form, cast a gentle glance upon everyone and said, *"Hung ho!* Look! Look! By using all the paraphernalia to exclusively worship Govardhana Hill with pure love you have received his favor. Govardhana, the best of all mountains has now manifested before you as a brilliantly effulgent person. Please look closely! The huge mouth of this expanded form of Girirāja resembles a deep cave. Though his mouth is massive, his face looks as beautiful as the full moon. Usually trees serve as his arms, but now he has two beautiful arms adorned with attractive jeweled armlets. Usually hard rocks cover his body, but now he has assumed a tender sweet form. Look how that beautiful body walks over the other non-moving form!

"Moreover, this non-moving form is sitting like a seat made of costly emeralds, but it appears like the huge chest of the moving one. Glittering like a row of rubies, his teeth look like the crown of the non-moving form. The saffron hue of the minerals on the non-moving form gives an attractive hue to the lips of the moving one. In comparison, these two forms of Govardhana manifest the same elegance. Govardhana is reciprocating with your overflowing love and devotion. He is acting like a hungry person extending his arms bedecked with jeweled bangles. Look! Just see how this hill has appeared in person to fulfill your desires! Now offer respects to him."

Both Kṛṣṇa and the people of Vṛndāvana bowed down to this personified form of Govardhana Hill. In effect, Kṛṣṇa actually offered obeisances to Himself. When the cowherd men, their wives, and the leading men of Vṛndāvana saw that form shining like the sun, they raised their folded hands above their heads and said, *"Namo! Namo! Namo!"* Being overwhelmed in affection, they danced around ecstatically. By joyfully worshiping Govardhana Hill, the Vrajavāsīs realized that Govardhana is a person.

Music from the temples wherein different demigods were being worshiped resounded in all directions. From all sides intoxicated dancers performed blissfully. The heavenly Kinnaras joined in with euphoric dancing. Relishing the music and singing, the Vrajavāsīs forgot themselves in that joyous Govardhana festival.

Govardhana caused the entire atmosphere to abound in happiness. Govardhana Hill affectionately accepted the faithful worship of Nanda Mahārāja by manifesting a per-

sonal form. Anyone who simply hears and chants about the glories of Giri-Govardhana, which are inconceivable to ordinary people, will be delivered from all calamities.

Vrajarāja Nanda, the father of the subduer of demons, concluded the propitious worship of Girirāja by sumptuously feeding the *brāhmaṇas,* and everyone else down to the dogs. He handsomely rewarded the singers and dancers. Everyone attending the festival received precious gems and divinely opulent garments. Their hearts full of joy, the Vrajavāsīs talked excitedly among themselves as they did *parikramā* of Govardhana Hill.

Skilled musicians led the way playing the finest instrumental music. The languid muffled tones of *bheris, dhakas* and kettledrums softened the atmosphere with their pleasing vibrations. With their bodies decorated with designs drawn in *kunkuma,* the cowherd boys followed behind the musicians. Wielding sticks, they fearlessly drove the multi-colored cows ornamented with gold and jewels.

A second group of talented musicians came along playing flutes and *vinas.* Next came singers with sweet gentle voices, and ecstatic dancers moving in rows one behind the other. Then the *gopīs,* their faces glowing with happiness, came riding on bullock carts that rivaled the golden chariots of the gods. They sang loudly about their intimate pastimes with Kṛṣṇa.

Hari, who removes all obstacles, laughed and joked with His cowherd boyfriends as He circumambulated Govardhana Hill. Eternally bound to Him in faith, Kṛṣṇa's friends remained fearless and free from all anxieties. Wearing a sweet-smelling flower garland across his broad chest, Nanda Mahārāja walked just behind the boys. He was smiling in great satisfaction and accompanied by the leading men of Vṛndāvana.

In accordance to scriptural injunctions, they gave charity to *brāhmaṇas* at different places while going around Girirāja. It is impossible to find a suitable container to hold the unlimited bliss that the Vrajavāsīs felt during their *parikramā of* Girirāja. Even though tiny in size, the soul can enjoy immeasurable happiness. As a result, their souls drowned in incon–ceivable joy. The continuous music of the *dhakas* and kettledrums, which are famous on heaven and earth, increased the bliss of the *parikramā.*

Soon they arrived on the banks of the Yamuna (which previously flowed near Govardhana). Being the glorious day of *bhratridvitiya tithi,* which is very dear to both Yamuna and her brother Yamarāja, they decided to take an auspicious bath. *Bhratrid-vitiya tithi* is the day when sisters pray for the prosperity of their brothers. Sunanda, the intelligent, well-behaved daughter of Upananda, invited her cousin-brother Dāmodara (Kṛṣṇa), who is always jubilant and victorious, to celebrate the festival.

Dāmodara, who delights all moving and non-moving creatures, gladly accepted the sincere request of Sunanda. His heart overflowed with loving feelings for that dear sister. She affectionately served many types of delicious drinks and tasty cakes to Kṛṣṇa and His friends. Haladhara and [a]!! the boys enjoyed the excellent food while Batu, the skillful jester, entertained the enchanter of the world with his funny jokes and antics.

Batu quipped, “Alas! Alas! Oh dear friend, killer of the Agha demon! Why didn't the foolish creator make every *tithi* as *bhratridvitiya tithn.* O brother, whose chest shines with the mark of Śrīvatsa, we count the year in terms of days. So how come You do

The Story from Ānanda-vṛndāvana-campū continued

not have many sisters like Sunanda who acting as the embodiments of kindness, will fill us up like this every day of the year? If this had happened, it would have been a great source of pleasure for us. Yesterday's exciting Govardhana festival has passed. Though heaps of food and drink were offered, and although I am a voracious eater, still I did not enjoy as much as I have today on *bratridvitiya.*"

Kṛṣṇa, who steals everyone's heart with His charming character, enjoyed the simple joking words of Batu as He joyfully ate. Then in mutual affection, Dāmodara and Sunanda exchanged so much valuable cloth, jewels, and golden ornaments that it astonished the people on earth. Thus, the *bratridvitiya* celebration ended.

Meanwhile, the demigod Indra developed a headache due to being ignored and forgotten by the Vrajavāsīs. We will now describe how he tried to get relief and revenge by employing excessive rains. While sitting among the demigods, Indra felt sad and distressed seeing that his sacrifice had been cancelled.

Burning with rage, Indra said, "Just see how surprising it is! The intelli–gence of these cowherd men is just like the animals they tend. They stopped *my pūjā* just by hearing a few words from a mere child. Even though many goddesses of learning praise me, those offensive cowherd men did not think twice about giving up my worship. Have they been overtaken by false pride?

"Oh virtuous cowherd men! Now you act deviously without any fear of anyone. Well, I will see how long it lasts. This foolish, arrogant, and talk-native child has offended me. Even though you claim He satisfies your desires and gives you long prosperous lives, we will soon see if He is really your ever well-wisher."

Overcome by revenge and frustration, Indra considered for a moment how to retaliate against the Vrajavāsīs. Angry Indra then released the powerful clouds of universal destruction known as Sāṁvartaka. Coming before their master, the clouds submitted, "We are your servants and always ready to execute your order." To encourage His servants, Indra glanced at them with affection and appreciation as he addressed them.

"Hung hoi oh my playful speedy clouds, who are famous throughout the world for distributing profuse rain. Your pride in your power fills me with strength. Now make me successful by carrying out my orders. You have the unadulterated mood of destroying the whole creation within you. Bu this assignment involves only one small region. Go shake the earth with your thunder and destroy the village of Vṛndāvana with a deluge." Being released from the task of devastating the universe at a particular time, Sāṁvartaka and other servants of Indra proudly stepped forward to accomplish their mission. First a vast bank of clouds, appearing like a huge patch of moss in the sky, blocked out the sun and covered Vṛndāvana in total darkness. Extending from Rasatala to Svargaloka, the cloud covering looked like the smoky breath exhaled by the Naga snakes.

Released from their bonds, a few ominous clouds, in the sportive mood of breaking the Kedara Mountain, quickly spread across the sky. These dense dark clouds appeared as massive as the celestial elephants guarding the quarters of the globe. Another group of dangerous clouds circled overhead. The clouds, like Mt. Mainaka, the son of the Himalayas, continually expanded and flew freely in the sky without any fear of being cut by Indra's millions of thunderbolts.

The Story from Ānanda-vṛndāvana-campū continued

One fantastically large cloudbank appeared like a second Loka-loka mountain range. The hard peaks of those clouds continued to grow higher and higher while simultaneously expanding in all directions. When the clouds collected they covered all the planetary systems in darkness. Even the sharpest axe could not cut through the dense network of clouds that assembled over Vṛndāvana.

The three worlds appeared to be born out of the darkness created by that ever-expanding cloudbank. The covering of the universe turned as black as the soot smeared on the bottom of a pot. However, the universal disturbances and the attack of the devastating Sāṁvartaka clouds had practically no effect on Vṛndāvana, which continually bathes in the moonlight emanating from Kṛṣṇa's jewel-like toenails.

After earth, water, fire, air, and so on there is a tenth element known as *andha tamasaḥ* (blinding darkness). Everything animate and inert in the ten directions appears stupefied by this element. It seemed that no one in the world could see anything. Water dripped from the dome-like covering of the universe. The water drops moved so fast that they formed a continuous stream of water speeding through the universe like a raging river breaking over its dam. Such a thing will never happen again. That torrential downpour seemed like the long hanging branches of the *banyan* tree of the sky.

The cows sheltered their calves under the blankets of loose skin on their necks. In fear of the slashing rainwater, the cows kept their eyes almost closed and their tails hanging straight down. As they shivered uncontrollably from the violent rains, the skin on their backs swelled up. While standing in this painful condition they looked toward Kṛṣṇa for shelter.

When the rain hit the horns of the bulls it bounced off and landed on heir thick fatty humps. Breaking into small pearl-like drops, it then rolled down their broad muscular backs. Alas! Alas! The fierce rainfall angered and tormented the bulls. Observing the torrents of rain, which fell in columns as thick as the trunks of full-grown banana trees, the cowherd men of Vṛndāvana thought that the devastation had suddenly arrived. Terrified and weakened, they approached Kṛṣṇa, who makes everyone happy.

Full of pain and agony, they said, "Oh Kṛṣṇa! You always save us and give us happiness. Now we are in great danger! Since You are the Lord of Gokula, You should immediately protect us. Look! Look! The flashing lightning bolt appears like the forked tongue of an angry snake. The pounding hailstones are pulverizing the life out of the trees. The lightning bolts entering the water seem like the brilliant fire emitted by mythical hydras.

"The clouds roar ferociously as they release torrents of rain as thick as massive columns. The vast sheets of water are increasing in volume like the ocean of devastation. The earth is quickly submerging in the flood, and we cannot distinguish the high ground from the low. Just look around and see for Yourself. The *surabhi* cows use their own bodies to protect their calves from the pelting hailstones. With their tear-filled eyes they are speaking to You, 'Oh Kṛṣṇa! Once You saved us from the devastating forest fire, so please save us from this terrible rainfall.'

"Look at the condition of the bulls! Upon hitting their humps, the heavy hailstones are being ground into pieces and scattering on the ground like pearls. Their eyes reddened in rage, the bulls raise their heads to look angrily at the clouds. Their faces and

bodies are completely drenched in water. Aha! How much they are suffering! This devastation seems like the personification of a big *anartha* which we cannot remove. Only You can deliver us, therefore, we surrender unto You. We are Your loving kinsmen, so please save us!"

After hearing their anxious pleas and seeing the distress of His cows, Kṛṣṇa, whose blossoming lotus eyes are beautiful to behold, considered, "This must be the work of angry Indra." In a compassionate voice sweeter than honey, Kṛṣṇa consoled His family and friends, "Do not be afraid! Actually this trouble is as significant as a hunger pain is to one who has just consumed a sumptuous feast. Anyone practicing devotional service can easily remove all *anarthas*. The Kinnaras and the demigods glorify this fact. For your benefit, I will now enact a special pastime to destroy Indra's mountain of pride."

As the relisher of nectarean *rasas,* Kṛṣṇa has a beautiful body, which is as sweet as the honey in a flower. Without even tightening His cloth He showed complete indifference to the mighty wrath of foolish Indra. Instantly, Kṛṣṇa picked up Govardhana Hill with one hand and held it aloft with no more effort than a child takes to hold a mushroom or an elephant uses to lift a clump of grass.

Many loud sounds echoed in all directions when the mountain rose into the air. The echoes sounded like a bunch of rowdy children yelling within its many caves. The lifting of Govardhana Hill produced an angry loud noise that crushed the pride of the elephants guarding the eight directions. That furious sound roamed around and around within the covering of the universe. The sound had enough intelligence to win a wager on whether it could break the long meditation of Brahma on Brahmaloka. That sound dared to interrupt the uproarious *madhvika* wine drinking festival of the old ladies on Patalaloka.

The flowers falling from the trees appeared to be the form of Girirāja's ecstatic laughter due to being touched by Kṛṣṇa's lotus hand. Those falling flowers seemed to be Girirāja's celebrating the destruction of Indra's fame. Growing higher and higher, the sharp peaks of Girirāja cut the ominous cloud cover to pieces. The row of trees along the peaks of Girirāja challenged the trees in Indra's celestial forest. The lions living on top of Govardhana Hill mistook the hovering clouds for elephants. Using their powerful sharp claws, they ripped apart that cluster of elephant clouds. In fear, the clouds ran hither and thither.

Seeing Kṛṣṇa holding Girirāja aloft with His left hand, Mt. Kailāsa shivered in fright while thinking, "Hey look! Who is this covering the sky? How could this happen?" Mt. Sumeru panicked. Overwhelmed by fear, the elephants of the directions jumped in the Manasi Gaṅgā. Girirāja served Gokula as a jewel-bedecked umbrella that could not be moved by the fierce winds or pierced by the razor-sharp lightning bolts of Indra. Balanced on the beautiful emerald pole of Kṛṣṇa's raised arm, Girirāja cast a pleasing radiance upon everyone. The glimmering rain shower coming down on all sides seemed like streams of dripping pearls.

While holding Girirāja in one hand, Kṛṣṇa, whose wonderful behavior illuminates the world, spoke convincingly to the cowherd community, "Mago! (Oh mother) Do not be in anxiety. Father! Do not worry. Oh friends! Do not doubt My ability. Girirāja

will not fall from My hand. You directly saw how he personally accepted our worship. Is it then difficult for him to remain suspended in the sky? Although Girirāja appears to be a huge immovable mountain, he is transcendentally situated beyond the doubts and comprehension of this material world. Look how light he is. Even a child like Me can easily pick him up. Oh! Just see! Girirāja is completely independent and moving according to his own sweet will. In this matter, I am but an instrument.

"Therefore you should collect all your property and come under the mountain. There is no difference between the village of Vṛndāvana and this valley below Girirāja. Be happy and stay here peacefully. At the end of the *kalpa* everyone in creation gives up their gross bodies, and lives within the abdomen of Nārāyaṇa in their subtle bodies. Staying there, however, you could not enjoy as much fun as you can by living here within the belly of Girirāja.

"When I lifted the hill, huge chunks of earth fell off the bottom, and formed a natural boundary wall around the perimeter of Girirāja. This wall will keep out the torrential rains. Forget about your pleasure gardens and your attachments to your former residences. Let this place become the source of joyful pastimes for the cows, *gopas,* and *gopīs."*

The string of Govardhana-dhārī's reassuring words resembled an elegant necklace made from the nectar of His voice. Immediately, the elderly *gopas* felt completely pacified by Kṛṣṇa's sweet words. Taking their wealth, sons, wives, cows, and priests, who felt immeasurable happiness and beamed with matchless beauty, they entered the splendid valley beneath Giri-Govardhana. Taking shelter there, they all filled with surprise and smiled with delight.

They clearly saw that the valley beneath Govardhana, which dazzled attractively in the light, could easily accommodate all their innumerable cows, animals, and family members. The valley brimmed with gratifying sense objects to see, touch, taste, and so on. That divine place was the very ornament of the earth. Its purity and opulence exceeded the wealth of the subterranean heavenly planets like Sutala. Fields of rich green barley spread in all directions, and many lakes full of crystal clear water stood here and there.

The cows stayed near the border of the improvised town and pastured On fields full of fresh green grass. The Vrajavāsīs stood around peacefully in different groups. Some cowherd men mixed with the *brāhmaṇas,* and the elderly married ladies stayed with their daughters. Rādhika and other prominent young married *gopīs* gathered beside them. Kṛṣṇa's intimate friends like Batu remained by His side, and Nanda, Yaśodā, and Balarāma stood slightly in front of Him.

Thus the venerable Vrajavāsīs relished great joy associating intimately with Kṛṣṇa. They no longer felt any fear or discomfort from Indra's deluge, which threatened to destroy the whole world. The rain falling from the roaring clouds sounded like water pouring from the mouths of many large water pots.

Although situated in different directions, all the Vrajavāsīs gazed to their hearts content at the gorgeous lotus face of Giridhārī, the lifter of Govardhana Hill. Each devotee saw that Kṛṣṇa was looking directly at him. Feeling relieved, the illustrious *brāhmaṇas* offered abundant blessings to the blissful younger brother of Balarāma. Kṛṣṇa de-

scended on earth to perform His transcendental pastimes and to crush the pride ot the demons and the demigods.

While holding up Govardhana Hill, Kṛṣṇa was surrounded by all His loving associates. Taking advantage of the intimate setting, they gazed at Kṛṣṇa with joyful faces, prayed for His victory, or affectionately smelled his head. Being saturated with parental affection, Mother Rohini firmly embraced her son Balarāma, who always gives immense pleasure to His parents.

Both the submissive *gopīs* and the contrary ones like Rādhika smiled blissfully while looking at Kṛṣṇa with love-laden glances. The *gopīs* always play with Kṛṣṇa and enjoy love sports in the forests of Vṛndāvana. While gazing upon Him, they looked like thirsty *cakori* birds continually drinking the ambrosial radiance of His moon-like face. With unblinking eyes they took Kṛṣṇa within their hearts and lovingly embraced Him. During the festival of lifting Govardhana Hill everyone tasted the greatest ecstasy.

To lighten the heart of his beloved friend Kṛṣṇa, Batu said, "Oh dearmost friend of the whole world! Please listen to my words. By my *brahman tejas* (spiritual potency) I will fill You with happiness. When I am here as Your friend, why are You troubling Yourself by lifting Girirāja? Oh lotus-eyed one! Just order me and I will hold up this great mountain on the tip of my golden stick. You must be exhausted from holding the hill. So now relax and take some rest while I hold the hill."

Vrajeśvari Yaśodā then addressed her son, "Oh my darling child! You always act impudently due to the force of Your uncontrolled senses. For years, we peacefully observed the *Indra yajña,* but then You abruptly stopped it. Disregarding the demigods never brings auspiciousness. How can one find fortune if he shows enmity toward the demons or the demigods? In the presence of these two fears how can we enjoy living here?"

Although Kṛṣṇa's body is inexhaustible and ever blissful, Yaśodā thought that He had overworked Himself. Considering that, she expressed her motherly affection by reaching up to lovingly touch His lotus hand that held the hill. While doing this she said, "Aho! How can Your hand, which is as pure and soft as fresh butter, bear the heavy weight of this mountain without any other help or support? *Hung ho,* Oh Girirāja, please be compassionate and give me a boon! If you are actually some worshipable god, then do something to become soft and lightweight so that Kṛṣṇa will not feel any distress. Oh honorable one! All my son's actions are in accordance with the instructions of śāstras and saintly persons."

Batu said, "Mother! Do not speak like this! How can you say Kṛṣṇa is in distress? Listen, what good has that angry Indra done for us? He brutally Stacked us with his dense dark clouds and fierce lightning bolts. Now just appreciate the dazzling sweetness that Kṛṣṇa has manifested in His pastime of lifting Giri-Govardhana. Had Indra not become angry, then we would not have had the chance to relish this nectar through our eyes."

Mother Yaśodā replied to Batu, "Oh bold one! Holding a heavy load over the head can never be a show of sweetness. Lifting the enormous weight of Girirāja will cause one to become distressed and disabled. Just see! The locks of curly hair on Kṛṣṇa's forehead are wet from perspiration. His face has dried out and become pale like a lotus wilted by the snow. His hands and feet have a ruddy color. How can a mother's heart,

The Story from Ānanda-vṛndāvana-campū continued

'Oh Siva! Siva!' tolerate seeing such hardship?"

Kṛṣṇa said, "Mother! There cannot be -anything more fun than this. Why are you worried about Me for nothing? Just see, the great mount of Govardhana is floating on his own in the open sky. I told you before that this body of Mine is but an instrument of his will."

Yaśodā replied, "My dear son! That may true. But how can You not be tired after standing here for so long, and holding that mountain with Your raised arm? Oh intelligent one! I will believe what you said if Govardhana gives up the joyful association of Your lotus hand, and then flies around the sky playing on his own."

Batu said, "Oh Queen of Vṛndāvana! Don't you know that this great mountain is sitting on the lotus hand of Kṛṣṇa by the strength of my *mantras* and special powers? Therefore my friend is not feeling any pain from holding Girirāja. This is natural because everyone is favorably disposed toward the Lord of their hearts."

Yaśodā said, "Oh impudent one! What kind of nonsense are you speaking? I am burning in anxiety over my son. His tendency is to act independently without caring for any good instructions. And now you come here, make jokes, and laugh about it."

Nanda Mahārāja interjected, "Why are you scolding Batu? In this world, a person who is expert in diplomacy will use very affectionate words to encourage one in such a trying situation. So understanding the need of the time, Batu spoke appropriately. Besides that, our dear son very much appreciates the words of Batu."

Meanwhile, the rest of the Vrajavāsīs stood around Giridhārī admiring the sweetness of His gorgeous transcendental form. Due to their affec–tion for Kṛṣṇa, the sinless Vrajavāsīs transgressed ordinary etiquette, and talked loudly among themselves about His extraordinary beauty.

One Vrajavāsī said, "Up to this time, we have never really appreciated how Kṛṣṇa's elegant body is the very ornament of the entire earth. Look! Look! As Kṛṣṇa displays His attractive three-fold bending form, His left side stretches up broad and straight, without showing the three lines on His belly. His right heel is raised, and His left foot appears to be kissing the earth. His well-shaped left knee is slightly contracted, and His waist is gently curved. His garland and *uttariya* (thin *caddar)* are swinging to the left side. It is very pleasant to see His arm pit as He effortlessly holds His strong left arm aloft.

"His right thumb is tucked into the refulgent red cloth wrapped around His handsome hips, which are enriched with the three beautiful lines of His belly. Just see how the beauty of Kṛṣṇa's right side decorates the earth. In a merry mood, Kṛṣṇa glances lovingly at us as His eyes roam here and there. The pollen from the dew-covered blue lotuses tucked over His ears reflects exquisitely on His shining cheeks. Even though He must be tired from lifting Girirāja, Kṛṣṇa is delighting our minds with the nectar of His gentle smile. Today His beautiful face is more dazzling than anything."

A second Vrajavāsī said, "Oh look! Look! It is a great mystery that since Kṛṣṇa has not moved for a long time, His ankle-bells, which crush all false pride, solve all problems, and deliver one from all dangers, have now become silent just like a dumb person. Although they are awake, those ankle-bells seem just like a pair of swans sleeping in a front of a blue lotus flower. Just see! The ankle-bells are absorbed in silent medita-

tion just like a self-realized soul. But when Kṛṣṇa lifted Girirāja their meditation broke and they moved slightly. The demigods praised that pleasant jin–gling sound and came to serve it. Seeing that, the ankle-bells again fell silent, feeling apprehensive about their sudden movement."

Someone else said, "Oh look at Kṛṣṇa! While holding Girirāja nonchalantly in one hand, He holds His pastime flute in His other hand. Pressing it gently to His lips, He plays soft sweet tunes that fill us with exhilaration."

Noticing this, Batu said with alarm, "Oh my friend! Do not be so daring! Do not play Your flute. How will You protect Your friends today if Girirāja becomes ecstatic from hearing the sweet melodies of Your flute and falls off Your hand? Your flute has the power to destroy everything. Simply hearing it, mountains melt into rivers and rivers turn stone. Aho! Look! It can do many incredible things."

The cowherd boys said, "Oh Kusumasava! May this mountain maintain His patience and keep protecting us from the calamitous inundation. If Girirāja melts into a river, he himself will become the very source of our destruction. But that will not happen. A person with great patience may sometimes thrill with ecstasy, but he quickly recovers his composure. There is not the slightest fear that Girirāja may change his position. Just relish "ie honey nectar of Kṛṣṇa's flute and give up your restlessness."

Another person said, "Look! Just see the foolishness of Indra! Even though He is supposed to be a well-wisher of all, he has shown anger to such an innocent person. Within his heart he has enmity against Kṛṣṇa. Oh lifter of Girirāja! Indra tries to destroy our dynasty with his lightning bolts, whereas Kṛṣṇa always does well for the world. Indra merely guards the eastern direction, whereas Kṛṣṇa protects all the directions. Why has Hari (a second name for Indra) become so shameless by assuming the same name as our Lord Hari?"

Someone else said, "How astounding! Before us we see the delivers from the inundation, the clouds causing the inundation, difficult times due to the inundation, and the very ocean of inundation! Are we being bewildered by some illusion? Or has someone cast a magic spell over us? Although we are in such a dangerous condition, still we have not been defeated."

One person said, "Though we are in the middle of a terrible devasta–tion, we are delighting in a conversation full of joking and laughter. While relishing these nectarean talks we do not feel any anxiety or disturbance."

One Vrajavāsī said, "Oh Rādhika, Your face is superbly beautiful. Do not make Your eyebrows dance while Kṛṣṇa is holding up Govardhana. For that will severely agitate His mind. Then His arm will start shaking violently and cause the mountain to immediately fall off His hand. Please do not cause such a perilous situation."

Rādhika joked with Śyāmalā-sakhi, a witty, sweet speaker expert in making people laugh. Glancing shyly from the corner of Her eyes, Rādhārāṇī said, "Hey doe-eyed Śyame! Do not infuse your ecstasy in My heart. Calm down and control your mind."

One *gopī* said, "Kṛṣṇa, who turned the king of mountains into a play ball, must have tremendous patience. His clever behavior is beyond compare."

Another *gopī* replied, "Alas! Alas! Your words are drawing exactly the opposite conclusion to my intentions. So now listen to your praises. Oh enchanting one! I will ac-

cept that the holder of Girirāja has great pa–tience if He can keep His patience after seeing the splendid beauty of your full breasts."

A third *sakhi* said, "Oh *sakhi,* stop joking! Kṛṣṇa's greatness is His ability to satisfy everyone with His unique sweetness. He is especially pleasing When He teases wanton ladies like us."

One *sakhi* said, "Just see how Kṛṣṇa holds up the mountain with His left hand while softly playing the flute with His right hand. He casts loving side long glances on everyone and shakes His head pleasantly while listening to His friends."

Then one dear *sakhi* told Rādhika, "Listen carefully to my words. While all the Vrajavāsīs relish the pastime of constantly looking at Kṛṣṇa, He is absorbed in glancing at You alone. Just see how His body has erupted with ecstatic symptoms such as tears, trembling, and thrill bumps. But the other Vrajavāsīs think these transformations are due to His lifting Girirāja."

One *sakhi* said, "Yes! What you said is absolutely .true. Please take this oearl necklace as a reward for your realization."

While admiring the infinite loveliness of Rādhika, Kṛṣṇa enveloped in yiss, trembled, and perspired profusely. Observing these ecstatic changes, one *gopī* pointed to the cowherd men and told her girlfriend. "Hey look! The *gopas* think that Giridhārī is feeling tired. In a mood of compassion, they have raised their sticks above their heads to help Him hold up the hill." Seeing the prominent cowherd men endeavoring to hold up Girirāja,

Rādhika, whose face outshines the moon, covered Her head with Her veil and looked shyly at the ground. Then, unseen by Her *sakhis,* Rādhika beamed a sweet, gentle smile to bathe Kṛṣṇa in a shower of nectar.

While looking at the cowherd men Batu said, "Oh residents of Vṛndāvana! Do not be afraid! You are just scratching the body of Girirāja with your sticks. But do not think that you are holding up the hill. Kṛṣṇa is not the least bit tired. Besides, He is the brother of Balarāma who is famous for His unlimited strength. The pure and potent body of Kṛṣṇa emits a dazzling radiance. Only a sudden calamity could reduce that effulgence. Oh my friend Kṛṣṇa! Observing the trembling of Your body, I can understand that the beautiful face of that famous *sakhi* Rādhika has put You into great distress."

The prince of Vṛndāvana is the abode of unfathomable attributes. His face is as fresh as a blue lotus flower bathed in the soft moonlight. When He smiles attractively His beautiful teeth sparkle like a thousand rays of light. A radiant pearl necklace adorns His chest. Kṛṣṇa reveals the ecstasy in His heart by gently moving His reddish lips.

After listening to the playful words of Batu, Kṛṣṇa responded sweetly to the delight of His intimate friends. He said, "The cowherd men have a very favorable attitude toward Me, therefore, I always fulfill their desires. Why are you laughing at them? The Vrajavāsīs do not know the inconceivable power of My body. Nor do they know that the famous Rādhika is actually one of My matchless forms. Rādhā's body is non-different from Mine and She is My favorite lover. The *gopas* attempt to hold up Girirāja simply proclaims their parental love for Me. Indeed, their action is quite befitting! What could be more pleasurable than this."

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Story from Ānanda-vṛndāvana-campū continued

Then Kṛṣṇa spoke to the *gopas, "Ho! Ho! Oh gopas,* You are famous for reposing all your love in Me. So why do you behave like this? Even though Ae great Mahadeva, the father of Ganesh, respects you, you are acting ^ike common men. Give up this wearisome endeavor. Just look at Me! You can plainly see that I am not the least bit tired."

Just like a cow hankering to see her calf, Yaśodā stepped forward and ^oke affectionately to her son, "Oh beloved one! The day has moved along, and You appear afflicted and lackluster from not eating; Your belly has caved in and Your jeweled belt has slipped off. Seeing that Your lotus face has withered from fasting, the cows refuse to eat anything or move an inch from here, even though nearby there are fields rich with grains.

"Therefore, I appeal to You because You are very compassionate. Please stop playing artistically on Your flute, and drop Your arm so I can feed You with my hand. One whose actions are exemplary will adjust his behavior according to the conditions. I have brought You some warm soft cakes and tasty creamy yogurt with thick skin on top. Now take these delicious items along with Rama and Your friends."

Batu said, "Oh my dear friend! Your mother spoke correctly. You should never go against her. Moreover, I am also upset by hunger."

Kṛṣṇa, the crest-jewel of relishers, said, "Oh Mother! I do not feel like a single moment has passed. Yet why do others think this short time to be so long? But since one should not disobey his superiors, I think it is proper for Me to gladly eat from your hand."

Meanwhile, holding a brilliant, flashing lightning bolt in his hand, Indra sped through the sky on his elephant carrier. Though sitting on his elephant carrier, Airavata, Indra actually rode upon the chariot of his an–ger. Showing his unflinching affection toward the rain clouds, Indra cracked the sky and made everyone cry with a tumultuous thundering sound.

Hissing like an angry snake, Indra raced to Vṛndāvana to survey the situation. Since he had already sent the Sāṁvartaka clouds a few days before, he assumed Vṛndāvana must now be totally demolished. Astonishment seized Indra's mind upon seeing the dense peaks of Govardhana piercing the huge Sāṁvartaka clouds and soaring above them. The deer, birds, and other living entities of Vṛndāvana wandered about happily, unaffected by Indra's torrents of rain. Clusters of white clouds completely covered the base of Govardhana. These clouds enhanced the beauty of Girirāja as they washed the mountain with the rains of devastation. Girirāja looked like a huge umbrella, and the clouds seemed like a decorative fringe of pearls ornamenting that umbrella.

While observing this, Indra, thinking himself the supreme controller, decided to exhibit the limit of his anger. Cruel hearted Indra disrespected both the cows and the Lord. In order to destroy the land of cows, he instigated the clouds of devastation to thunder menacingly and pour incessant rain on Vṛndāvana. Out of fear, the clouds dutifully followed the directions of Indra. With the mood of a determined fighter, the furious storm tried to blow away Girirāja with severely high winds.

Śrī Hari, His effulgent jewel-like body washed by the moonlight of His smile, instantly removed whatever hardship Girirāja felt from the lightning bolts, heavy hailstones, profuse rains, and high piercing winds. By seeing Kṛṣṇa's effulgence and feel-

ing the sweet breath from His lustrous lotus face, Girirāja felt totally relieved while relishing the exciting adventures of the Lord.

Outside the shelter of the hill, the fearsome thunderbolts crisscrossing the sky looked like creepers of light dangling in the air. Ominous dark clouds loaded with rain flashed with occasional rainbows. Beneath Girirāja; the cloud-like Mukunda Himself and the steady streaks of lightning *gopīs* created another type of storm. The rainbow appeared as the peacock feather on Kṛṣṇa's crown, and the stream of Kṛṣṇa's beauty flowed like the constant rain. The only difference was that underneath the mountain Kṛṣṇa's brilliant *kaustubha* gem served as the effulgent sun.

Kṛṣṇa is the perfect conjugal lover. His face is a spotless moon and His eyes are always roaming seductively. To completely remove the Vrajavāsīs' anxiety about His fatigue from lifting Girirāja, Kṛṣṇa played sweetly again on His *murali*.

Hearing that ambrosial sound, one Vrajavāsī said, "Look! Look! A blue lotus hangs over Kṛṣṇa's left ear. The pleasing vibration of His blissful flute spreads in all directions. In this joyful pastime, His creeper-like right eyebrow rises slightly, as if saying, 'What can you say about My left hand which is effortlessly holding up Girirāja?' Thus glittering with excellence, the all-attractive Giridhārī displays His sweet power."

By the mercy of Govardhana Hill the Vrajavāsīs did not feel the least bit disturbed. Rather, they tasted endless happiness passing their time absorbed in loving thoughts of Kṛṣṇa. This pastime completely astonished the *brāhmaṇas* and other devotees fixed in neutrality (*santa-rasa*). Rādhika and the *gopīs* in *mādhurya rasa* exhibited their deep love for Kṛṣṇa. Among His friends (*sakhya-rasa*), the jokers like Madhumaṅgala pleased Kṛṣṇa by laughing and merry-making. Intimate friends like Subala continually enthused and encouraged Him. Raktak, Patrak, and others in *dāsya-rasa* constantly served Kṛṣṇa with affection. Thus the different associates of Kṛṣṇa delighted in their individual loving relationships with Him.

Mother Yaśodā and others overcome with parental affection (*vātsalya-rasa*), however, felt very sad to see Kṛṣṇa like this. To please her son, Yaśodā tried to offer Kṛṣṇa some juicy camphorated *tāmbūla* made of cardamom, nutmeg, cloves, lime paste, *catechu,* and *betel* nut. Wrapped in a dark green *pan* leaf, this expertly made *tāmbūla* had the power to aid digestion, remove anxiety, and fill one with pleasure. Holding it in her lotus palm, Yaśodā tenderly offered it to Kṛṣṇa while pleading, "Oh my darling Dāmodara! Please stop playing Your melodious *murali*. The sound of the flute cannot fill Your stomach. Please take this and remove my anxiety. Why are you disturbing my mind by not eating? Now eat this Wonderful *tāmbūla* which will enchant Your mind. If You do not want it, then at least eat something that You like very much. You have passed many days without eating, so do not delay anymore. If You are waiting for the rain to stop, then please consider that Your brother Balarāma is very much afflicted by hunger. Since You will do anything for Your brother please honor my request and accept this *tāmbūla.*"

After saying this, Yaśodā called, "Subala! You are overflowing with love for Kṛṣṇa. Since you are also the dear object of His affection, will you please offer this *tāmbūla* to Kṛṣṇa?" Saying this, Yaśodā put the *tāmbūla* in his hand.

Kṛṣṇa's dear friend Subala felt boundless joy as he held the *tāmbūla* in one hand and

removed Kṛṣṇa's flute with his other hand. Taking the edge of his cloth, he gently cleansed Kṛṣṇa's lotus face, which was adorned with *aguru* and slightly reddish in hue. Seeing Kṛṣṇa's lips turn red from chewing the *tāmbūla* offered by Subala, Yaśodā smiled in happiness.

Outside the umbrella of Girirāja, the huge cloud formation sent by furious Indra poured incessant rains and blew fierce hurricane winds. Yet not even one particle of dust washed off the surface of Girirāja. The deer, birds, animals, and even the leaves on the trees remained totally unaffected by the devastating storm. The deluge, which assailed the earth after being brought from the ocean by the clouds, again ran back to the sea. The discomfort the clouds underwent from swallowing the ocean water and vomiting it back was the only result of their proposed calamity.

The storm tried his best to show off his power. But he soon became totally exhausted from pouring profuse rain. Alas! Alas! The clouds retreated and fell at the feet of their master. Illusioned by his rage, Indra felt no fatigue as he continued to attack Girirāja. Being blinded by anger, he finally lost all his intelligence and went totally blind.

The torrential rains and cyclone winds harassed Vṛndāvana continually for seven days. Although repeatedly trying to fulfill the order of Indra, whose intelligence was more crooked than millions of lightning bolts, the clouds could not destroy or even slightly disturb the people of Vṛndāvana. The big clouds and their assistants almost died from their hard labor to please Indra. Although pulled down from his platform of false pride and defeated, the shameful Indra retained his fighting spirit.

Those seven days felt like seven millenniums of intense pain for Indra. Yet the Vrajavāsīs saw it as seven joy-filled hours. Oh just see the wonderful splendor of the Lord's divine prowess which transcends the comprehension of even Brahma and Siva! Although Govardhana Hill is immovable, it rested on the hand of Kṛṣṇa.

For seven long days, the monsoon rains and horrific, earth-shaking winds tortured the people of the world with bitter suffering and untold miseries. The serene and peaceful Girirāja, however, was not the least bit disturbed. Being constantly bathed by the rains and anointed with the fragrance: of Kṛṣṇa's divine body, Girirāja looked absolutely radiant and beautiful throughout the whole ordeal.

By the mercy of Kṛṣṇa the danger finally ended. In the distance, the Vrajavāsīs saw the gateways and roof top rooms of their houses glittering attractively from being washed by the heavy rains. A fresh clear sky appeared to fill all directions with auspiciousness. The people of Vṛndāvana felt they had just emerged from a deep, dark well of calamity and come to the light of good fortune.

The earth planet thought it was again sitting on the tusks of Ādi Varāha. The plants and creepers sprouted anew and unfurled fresh leaves. Just as one cured of the disease of insanity attains peace and no longer suffers from epileptic fits, similarly, the wind, now freed from the disease of devastation, blew gently. The rivers, the wives of the ocean, again flowed slowly and respectfully toward their husbands. Just as the forceful pushings of the mind subside as one advances on the path of God realization, similarly, the blasting clouds dissipated to leave a clear sky behind them.

After aborting seven children represented by the seven days and nights, the wife of time now gave birth to a beautiful son appearing as the auspicious eighth day. On that

day, the Supreme Lord Giridhārī said, "The fierce wind and rain has now ceased, and the sky is totally free from the clouds of devastation. Free from the thick covering of mud, the earth is now dry and smooth. After falling unconscious for one week, the sun opened his eyes. Oh residents Vṛndāvana, your village has returned to its normal state. Now it is time to come out from beneath the mountain."

After hearing this, everyone assembled in a happy mood and lead out the cows. The cows considered themselves fortunate because they got to relish the sweetness of Kṛṣṇa's face for seven continuous days. They lost interest in other things that had previously pleased them. When the cowherd boys called them out they delayed for a while, and then shot out like. a volley of arrows. But when they saw Kṛṣṇa still under the hill, they quickly ran back and surrounded Him. Immediately, Kṛṣṇa drove them out again by glancing at them with the compassion of a friend.

From all directions, the smooth skinned, pleasant looking herds of cows streamed out from the valley under Govardhana Hill. As they came up they looked like the expanded hood of Śeṣa-nāga rising out of Pātālaloka , or a sheet of moonshine hiding in a cave out of fear of darkness, or like matted locks of diffused light being born from the crystal mountain of Girirāja.

Thus induced by Kṛṣṇa's words, the cowherd men gave up their fear and smiled cheerfully. With great enthusiasm they left the temporary village beneath Girirāja. The elated *gopīs* cast veiled glances at Kṛṣṇa as they walked out from the hill. The effulgent *gopīs* seemed like the rays of a brilliant light visible even in the daytime, or the dazzling rays emanating from the valuable jewels below the mountain; or the glowing light of the ruby atop the hood of a *naga* snake.

After the cowherd boys left, Kṛṣṇa set the hill down exactly in its previous location. He tossed Girirāja off His hand just like a child throwing a flower ball. Then Kṛṣṇa met His friends for more pastimes of wandering in Vṛndāvana. Overwhelmed with ecstatic love, the residents of Vṛndāvana came forward to greet Kṛṣṇa according to their individual relationships with Him.

His eyes pouring forth tears of love, Balarāma warmly embraced Kṛṣṇa. Mother Yaśodā said, "Alas! Alas! My son's body has been severely weakened from bearing such a heavy weight." Using her lotus-palm, Yaśodā massaged Kṛṣṇa's left arm and kissed His hand affectionately. Rohini, who had attained the summit of parental affection, offered *arati* to Kṛṣṇa and Balarāma with an artistically designed, jeweled *ghee* lamp.

With their hearts, which were abodes of deep love for Kṛṣṇa, the housewives of Vṛndāvana offered Him their full blessings. Then they worshiped Kṛṣṇa with yogurt, rice paddy, and fresh grass. The potent *brāhmaṇas* and their attractive wives offered boons and words of praise. Sananda and the other elderly men bound by the ropes of intense parental affection embraced the boys and smelled their heads.

The beloved *gopīs* and their associates, dyed in pure love and covered by shyness, also honored Kṛṣṇa and Balarāma. They worshiped Them with their doe-eyed glances and their lotus faces blossoming with desire. While they embraced Kṛṣṇa and Balarāma within their minds, their lips shone attractively with sweet seductive smiles.

As the spring season is ornamented with the months of Caitra and Vaiśākha which are full of fragrant flowers, similarly, demigods such as the Siddhas,Vidyādharas,

The Story from Ānanda-vṛndāvana-campū continued

Gandharvas, and Kimpuruṣas showered flowers in great delight while singing the glories of Kṛṣṇa.

The demigods prayed, "All glories to the son of Nanda Mahārāja! All glories to holy abode of Vṛndāvana, which abounds in blissful mellows! Oh Kṛṣṇa! You are enriched by superb qualities. The pure taste of serving Your lotus feet is the source of unlimited bliss in the hearts of realized souls. Your all-attractive, transcendental body is concentrated liquid nectar. The moonlight of Your nails, which shines like brilliant rubies, takes away all the miseries of Your intimate associates. There is no limit to Your fame. Hey Śrīdhara! Hey sober one! Hey superexcellent hero of Vṛndāvana! Oh *gopa* with a bluish body! May You always be victorious!

"Anyone who once says, 'I am Yours! And from this day forward I completely surrender unto You' is immediately delivered from material existence by Your mercy. It is impossible for us to calculate how much You reward one who serves Your enchanting lotus feet, which remove the miseries of repeated birth and death. Oh beloved of Gokula! You are served, worshiped, and glorified by pure devotees who are eternally liberated and full of knowledge. Oh Lord of all the demigods! Your transcendental behavior astonishes the entire universe. We repeatedly offer our obeisances unto You.

"Oh Kṛṣṇa, all glories unto You! Indra, who is especially angry, crooked, impudent, and falsely proud, misbehaved by cruelly attacking Vṛndāvana with his Sāṁvartaka clouds. The Vrajavāsīs prayed to You for protection, and You saved them from destruction by holding up Girirāja with the splendid pole of Your arm. In this pastime, Girirāja sat in Your hand just like a play ball. You offered Your lotus hand to Girirāja as a wonderful bed.

"You turned Indra's mountain of pride into an insignificant pebble. Just as a crest jewel is firmly fixed in the crown of a king, similarly, those opposed to You are tightly bound in the prison of material existence. Alas! What is the destiny of one full of false pride? Oh friend of the Vrajavāsīs! Oh ocean of compassion! Oh Lord of the three worlds who wanders throughout the creation! You personally maintain the surrendered souls by Your inconceivable potencies. But those bound in the prison house of pride never attain the fortune of serving Your lotus feet.

"Oh Lord, all victory unto You! You have sown the seed of conjugal love within the hearts of the *gopīs. Oh* You, whose elegant crown is adorned with a peacock feather glistening attractively like a beautiful rainbow. You constantly chum the mellows of love into a condensed form, and then taste that bliss with Your intimate devotees.

"Without a doubt. Your body is totally transcendental. It is the origin of creation and ornamented with compassion. Your body is the source of unlimited glories and is the shelter of endless spiritual euphoria. You are the embodiment of fortune for the adept *yogis* seeking spiritual ecstasy in their hearts.

"Appearing fresh and ever-youthful, You always take pleasure in satis–fying the residents of Vṛndāvana. Your body is the personification of complete jubilation and You are forever full of happiness. You perfectly execute each and every one of Your actions. All glories unto to You! You are always yearning for the love of Your devotees. Your enemies consume themselves by envying You. When demons oppose you, You playfully taunt them. You are known as Śyāmasundara because Your spiritual body re–

The Story from Ānanda-vṛndāvana-campū continued

sembles the hue of a beautiful blue rain cloud.

"The devotees, who are like honeybees at Your lotus feet, have no desire for economic development, sense gratification, or salvation. One engaged in serving You never tries to enjoy husband, wife, son, and so For a devotee. You alone are the only wife, husband, child, teacher, a wealth. You are their fame, pride, and the very meaning of their lives.

"Of course, You are known only by You *prema bhaktas*. Although we demigods attempt to glorify You, we do not really know You. You are far beyond the reach of prayers. Your effulgence derides the radiance of the clouds. You take away the sufferings of the distressed. Your enchanting transcendental body surges with waves of amorous love. You turn Your enemies into insignificant beings. Your splendid moon-like face smashes Candra's pride to pieces, and Your presence makes Vṛndāvana beautiful. You remove all other aspirations from one who surrenders unto You. You are restless with hankering to ever delight in love. All glories to You! All glories to You!

"Oh gentle-eyed one! Your beautiful eyes have forcefully captured the splendor of the lotus. Oh one who allures the eyes with the *camara* fan of Your artistic hair style. Oh lotus-eyed one! Your sweet lips deride the taste of ripe *bimba* fruits. You give bliss and elegance to the world. Your glittering teeth, more attractive than *kunda* flowers, mock the brilliance of a row of pearls. Oh effulgent one! Your cheerful smile shines like twinkling Stars. All glories unto You!

"Your singing and flute playing unfold many erotic pastimes. Seeing You saturates the mind and heart with ecstasy. You are decorated with glimmering golden earrings that swing to and fro, and reflect splendidly **on** Your soft cheeks. Your opulent ornaments accent Your exquisite beauty.

"The bees hum loudly as they hover above the garland draped on Your powerful broad chest. That soft pure garland is sprinkled with pollen and drops of honey. Out of Your infinite compassion, You fill the hearts of Your devotees with delight. All glories to You!

"You are the abode of all desirable beauty. The lines of Lakṣmī compliment Your enchanting chest. Your garland swings out of fear and Your necklaces move like waves. Your handsome chest induces lusty desires within the impenetrable hearts of chaste housewives. Seeing Your own reflection in a mirror. Your pride increases like a sporting new Cupid. Your chest is further beautified by Your arms which resemble the elegant trunk of a baby elephant. All glories to You!

"Oh chief advisor of the cowherd men! You are their leader and only shelter. Oh beloved son of Nanda Mahārāja! You are glorious and venerable. You alone can remove the dense pride of Indra. Please make us mirthful by bestowing Your mercy. Brahma praised You for killing the demons drunk with power. We demigods can never conquer You in battle, so please, therefore, rule us according to Your free will.

"You remove the miseries from the three worlds, stop the cycle of birth and death, and delight the hearts of Your devotees. A peacock feather decorates Your brilliant crown. You sport in the forest groves along the bank of the Kālindī. You destroy the mode of ignorance. We worship Your limbs which glisten like the branches of a *tamala* tree. Your brilliant dark blue form derides a mountain of *kajala*. All glories to you!

The Story from Ānanda-vṛndāvana-campū continued

Please makes us intensely attached to You and engage us in Your service. Free us from the control of lust and keep us under Your control.

"Please destroy the fear of repeated birth and death. You withhold Your kindness from the cruel and wicked, therefore, please remove the disease of desiring honor and distinction. Please make us fortunate by manifesting fully in our hearts. Hey learned one! Your wandering in the *kuñjas* of Vṛndāvana excites the mind and exhilarates the heart! You shine brilliantly like the autumn moon, and Your gentle smile is alive with pastimes. The witty words flowing from Your mouth produce infinite varieties of intimate mellows.

"You are always anxious to relish emotional ecstasies within Your heart. You are famous throughout the *Vedas* for dispelling doubts and solving disputes. Your pleasing words fill the ears with waves of loving flavors. Your inner joy arises from pure love. You are a mine of transcendental splendor! Your roving eyes, which mock blossoming lotuses, are slightly reddish due to the intoxication of lust. Seeing Your eyes pleases the eyes of everyone. As the reservoir of mercy, You deliver the entire world from distress and dangers.

"You establish rules and regulations to create good fortune for the people of the world. You sit on the lotus of the heart of a devotee who glorifies You with pure love. But when You get angry, You can act like Yamarāja to easily crush the prowess of an insubordinate servant like King Indra. You are decorated with the rare jewel of formidability. You fearlessly lifted Govardhana, and stood like a graceful dancer effortlessly holding the mountain in Your lotus hand. The white lotus tucked over Your ear resembles a conch shell, and Your earrings glitter like sunshine. You are famous for satisfying the devotees who desire to see Your magnificent form.

"You are known by men and demigods. You mystify both the moving and non-moving. You are the indomitable force! With the pinky finger of Your left hand You held up the vast mountain of Govardhana. Colorful varieties of loving moods enhance Your pure character. Oh illustrious one! Although the Vraja *gopīs* are Your most confidential lovers, You uphold the strictest codes of morality. You compassionately protected Gokula from the clouds of devastation that assailed Your beloved Vṛndāvana with floods, lightning bolts, and torrents of rain. Abounding in kindness, You always do good for everyone and satisfy all desires. Oh skillful one! Your youthful elegance conquers the splendor a cloudbank. You appear in this World to bestow Your blessings, and violently suppress opposition to pure *dharma*.

"You dress in gorgeous, glimmering golden garments which outshine the pollen of *kadamba* flowers. You are the wisest among all wise men. You conquered the crafty Indra and shattered his false pride. May You who affectionately protected the residents of Gokula by lifting Girirāja, be the continual object of our glorification.

"Oh Lord! Just with Your hands You easily pulverized the pride of invincible demons like Bakasura, Putana, Vastasura, and others. Like a powerful snake, You instantly subdued Your enemies such as Aghasura. You demolished the pride of the angry Lord Brahma. You protected the Yamuna by banishing Kaliya with Your forceful dancing. Oh beautiful one! You courageously saved Your friends from the forest fire by putting them in illusion.

The Story from Ānanda-vṛndāvana-campū continued

"Oh Lord! Whenever You associate intimately with the *gopīs,* Your mind becomes agitated to enjoy conjugal pastimes due to the intensity of their pure love. We saw this tendency of Yours when You stole the clothes of the Vraja *kumaris.* In this humorous pastime You captivated the minds of the innocent girls with Your sweet pleasant words. By accepting the offering of delicious foods from the *yajña patnis.* You reciprocated with their love. You are the abode of blissful festivals.

"Oh intelligent one! You saved the world from the deluge of destruction! You removed Indra's pride by stopping his worship and by defeating him when he attacked Vṛndāvana. You satisfied the desires of everyone by lifting the king of all mountains. You bestow happiness according to one's mood of love toward You.

"Oh Lord, You please the eyes of everyone! You forgive even the lowest, most offensive living entities within the universe if they surrender unto You. Oh Lord, You always increase the happiness of Your intimate servants. You manifested dreadful boldness by uprooting Indra's Nanda-kanana forest with the peak of Girirāja.

"When will we fallen ones be eligible to hear Your auspicious glories? You possess adorable beauty and deserve to be worshiped by everyone. Oh Lord! Who can completely know all of Your unlimited attributes? No one in the universe has the qualities that You do. Oh embodiment of all pleasing traits! You are inconceivable to the nondevotees, but You are the benevolent maintainer for one who surrenders to You in distress or humility.

"We beg You, therefore, to please show compassion and protect us. Please beautify and enlighten us so that we can surrender unto You and drown in the ocean of Your blissful service. Ignorance and illusion have nearly killed us. Please fill us with detachment and ever-increasing love for You. Please destroy our wicked thoughts and empower us to properly glorify You.

"Oh Lord! We offer our obeisances unto you. Your splendor is immeasurable! Oh embodiment of compassion! If You give us Your mercy then we can take shelter of Your lotus feet, offer our respects, and chant Your holy name. All glories to You! You continually perform exciting pastimes in the hearts Your pure devotees.

"You always give pleasure to the king and queen of Vṛndāvana. Your wandering through the forests of Vṛndāvana nourishes it with the full extent of Your compassion. You crush the conceit born of false ego. At every moment You give joy to Your devotees. To protect Your own community, You are ready to destroy millions of enemies.

"Oh younger brother of Baladeva! You are always fixed in the highest bliss. Oh worshipable one! You are the superexcellent master of all arts. Everything about Your character is pure and sublime. You astonish the heart with Your sensational pastimes. Although You are all pervading, You are rarely perceived.

"You are famous as Śrī Hari because You remove all bad behavior from Your servitors. You instantly favor a repentant soul who sincerely prays, 'Oh my Lord! You are the deliverer from material bondage. For so long I have not served you. Now please accept me and engage me in Your loving service.' You give inner strength to the repentant and take pleasure in protecting Your devotees. You are an ocean of the finest qualities.

"You obliterate the pride of Cupid. Rādhika always serves You and pleases You more

The Story from Ānanda-vṛndāvana-campū continued

than anyone else. Śrī Rādhā, who has perfectly mas–tered the sixty-four arts, is the main support for all Your astounding transcendental adventures. You created a jovial celebration by lifting Govardhana Hill. The mind of a humble and submissive person always dwells in You alone.

"You give everything in charity. Among millions of wise and venerable demigods like Brahma and Siva, You alone have the power to award all auspiciousness and give ecstatic love to every living entity. Just by a glance You can enlighten and liberate anyone. You fulfill the desires of one who is anxious to glorify Your transcendental pastimes.

"Whenever You hear jingling ankle-bells and the loud sound of various Percussion instruments such as the *din-din* drum played by the *gopīs*. Your heart leaps with a desire to relish intimate pleasure pastimes. Your char–acteristic of being controlled by Your devotees is Your natural embellishment. Alas! You are very difficult to understand. Are Your pastimes also inconceivable by Sankarsana? Indeed, You are truly transcendental. The impious can never comprehend You with their logic and argument. You deliver one from the cycle of birth and death. Your playing is like the sporting of a mad elephant. You are spilling over with humorous pas–times. Oh Lord, who can properly glorify You? *Jñānīs* and mental specula–tors can never perceive the truth about You. Being completely pure, You exist beyond all contamination of the material energy. Oh peaceful one! What more can we say? You are the benefactor of everyone.

"You eternally exist as the sublime mysterious one, beyond the injunc–tions of the *śāstras. Oh* supreme controller! Even Mahesh cannot fathom Your pastimes, what to speak of Kuvera and other celestials. Oh friend of humanity! Please reside in our hearts! Your devotees become deeply satisfied whenever You manifest before them. The demigods like us have been severely oppressed by tyrants like Kamsa. Please enliven us by showering Your mercy upon us.

"You are witty, clever, attractive, and enchanting. Your matchless prowess always benefits the thousands of gorgeous *gopīs*. Your love is ever expanding throughout the day and night. In conjugal enjoyment, You take the aggressive role and behave like a maddened elephant in the *kuñjas*. Your handsome body appears like a mound of *kajala*. We constantly pray to Your charming pastimes that surround You like a dazzling aura."

Thus the perfectly composed prayers of the demigods resounded throughout the atmosphere to enchant the hearts of everyone with the glories of Kṛṣṇa.

Vrajarāja Nanda, who has a jovial personality, ruled his kingdom with excessive affection. After the Govardhana pastime, the respectable men of Vṛndāvana approached Nanda Mahārāja and appealed to him, "Oh King of Vṛndāvana! Although You completely removed the fear and doubts we had about stopping the sacrifice for Indra, due to our wealth and prestige, we are still somewhat contaminated with suspicion. In great amazement we watched Indra send innumerable Sāṁvartaka clouds to drown the world and completely wash away our village of Vṛndāvana. Your seven year-old son, who is a fountainhead of youth beautified with long tresses of curly hair, appears like the embodiment of sweet joy. We saw Him pick up the massive mountain of Govardhana with His left hand and hold it for seven continuous days!

The Story from Ānanda-vṛndāvana-campū continued

"Such a marvelous feat is very difficult even for Lord Siva, the master of Pārvatī. Just as an elephant easily plucks a lotus full of fragrant honey with his trunk, your son effortlessly picked up Girirāja. By doing this, Kṛṣṇa turned the famous Indra, who was infatuated with unlimited anger, into an insignificant village goat. Therefore we cannot understand the identity of this person who bewilders us and covers our knowledge. As soon as Kṛṣṇa appeared in our village, He became the life and soul of everyone. HIS lips are as sweet as a *bandhuli* flower, yet He drank the deadly poison of Putana's breast milk, purified her, and made her His nursemaid.

"One day Yaśodā placed sleepy Kṛṣṇa beneath a cart to take rest. Sud–denly just by kicking His delicate feet, which are softer than a bunch of *asoka* leaves, He smashed the cart and killed the hideous Śakaṭāsura who was hiding there. Thereafter, with the ring of His two anus, which break our patience and are unconquerable by men and demigods, He clutched the throat of the terrible windstorm demon and squeezed out his life. Then in the course of playing, He killed offensive demons like Vatsāsura, Bakāsura, and Aghāsura. In this activity, Kṛṣṇa did not fight or even feel the least bit fatigued.

"By nature this boy of yours is simply enjoying throughout the day and night. His ecstasy and loving affection seem to increase at every moment! We have never seen anyone with such unique matchless beauty. You must have noticed all these things too. We beg you, therefore, to please reveal the truth about the real identity of Your son."

Mahārāja Nanda laughed loudly in appreciation of the statements of the cowherd men. His lips refulgent with a glorious sweetness, Nanda said, "Oh respectable cowherd men! Please listen attentively and put your faith in my truthful words. Garga Muni, who has a pure and blissful mind, and who is adorned with the quality of omniscience, performed the name-giving ceremony of my son. That great *muni* dispelled the doubts and illusions about Kṛṣṇa's identity by stating, There is no limit to the good fortune of your son. Even the paramahaṁsas who have reached the zenith of knowledge cannot perceive the mysterious truth about Him. In each of the four *yugas* your son has appeared in four different colors. In Satya-yuga, He came in a white color; in Treta-yuga, He proclaimed victory in a red color; in Dvāpara-yuga, He appeared dark blue like a rain cloud, and in most Kali-yugas He comes in a white color.

"Garga Muni continued, 'But once in the day of Brahma, He appears in a dark blue form as Kṛṣṇa, and afterwards He appears in a yellow color. By His own desire and spiritual power He appeared as the son of Vāsudeva. Therefore, He is also named Vāsudeva, and He is equal to Nārāyaṇa. Those who love Him become free from all offenses, experience auspiciousness everywhere, and remain always satisfied. He is the only object of love for both men and women. Out of fear of Him, no enemy comes here to Vṛndāvana.'

Nanda Mahārāja said, "Therefore my dear cowherd men, you need not be afraid in this matter. My son Kṛṣṇa acts for everyone's benefit in all respects. It is quite fitting that you have developed such affection for Him. Do not allow the mood of awe and reverence *(aiśvarya bhāva)* to reduce the intensity of your friendly love toward Him. On its own, the mood of majesty *(aiśvarya bhāva)* is neither natural nor intimate. Do

The Story from Ānanda-vṛndāvana-campū continued

not, therefore, put yourself in distress by maintaining this mood of awe and reverence toward Kṛṣṇa. Make this youthful son of mine the object of your compassion." Thus relieved and satisfied, the residents of Vṛndāvana gladly returned to their respective homes.

Sometime later, Kṛṣṇa, being attracted by the opulence of Girirāja and to get relief from the fatigue of holding him up for a week, strolled along a ridge of Govardhana Hill. Kṛṣṇa walked there alone in order to bestow mercy upon the heavenly King Indra. The cowherd boys suffered greatly in the absence of their beloved friend. Kṛṣṇa's pastime of lifting Govardhana Hill had covered the one with a thousand eyes in layers of intense embarrassment. As a result, Indra abandoned his bad qualities of anger and pride, and came to Vṛndāvana from his heavenly abode accompanied by a *kamadhenu,* who carried the sweet smell of good fortune. Indra wanted to meet Kṛṣṇa and beg pardon for his grave offense.

In her humble way, the *surabhi* cow, accompanying Indra, approached Kṛṣṇa and spoke affectionately with the logic of the goddess of learning. Surabhi said, "Oh Lord! You are the *tilaka* mark of good fortune on the head of the capital of Nanda Mahārāja. Please hear my words attentively. You are famous throughout the universe and worshipable by all living beings. You are incomprehensible and You manifest incredible opulence in this world. Even if hundreds of angry Indras try to kill the cows and *gopas* with fast moving ferocious clouds pouring torrents of rain, You will always protect Gokula and saturate its residents with complete bliss.

"Being pleased by Your merciful behavior, Brahma anxiously told me, 'Oh goddess Surabhi! Go happily bathe the "Indra of Gokula," who is the beloved son of Nanda Mahārāja. Under Kṛṣṇa's compassionate protection, the Vrajavāsīs, who are praised by the poets, rebelled against Indra even though they are not envious of him. I am well known for my own misdeed of previously stealing Kṛṣṇa's boyfriends and cows. Surabhi! I will follow you on my swan, along with the *munis, ṛṣis,* Kinnaras, Caranas, Siddhas, and demigods, in order to relish the spiritual bliss of this pastime.'

Surabhi continued, "Hey Kṛṣṇacandra! Just see the person standing behind me. He is always overwhelmed with grief from his anger and offenses. Casting his eyes down in shame, he repents for his rude and arrogant actions. Within his mind he is always rebuking himself. He really wants to be forgiven for his grave offenses to You, but he is afraid to step forward. If You allow, he will come and submit his petition."

Indra wiped the tears from his thousand eyes and got down from his mountain of false pride. As he lay on the ground surrendered to the Lord, it appeared that the radiance from the expensive gems on his crown illuminated the lotus feet of Kṛṣṇa. After lying a long time on the ground, Indra stood up, folded his hands, and bowed his head. With fear and' devotion in his heart he gazed at Kṛṣṇa's jewel-like toenails glowing like moonshine. Out of ignorance and false pride he had previously acted foolishly. Now humbled, Indra offered prayers to Lord Kṛṣṇa.

King Indra said, "Kṛṣṇa! You are the Lord of all lords! You are the beloved son of the King of Vṛndāvana! Your nature is to be totally independent! Grand festivals are held just to worship You. You are the highest truth, so it is difficult for someone like me to understand Your greatness. Those blinded by the arrogance of pride become intoxi-

The Story from Ānanda-vṛndāvana-campū continued

cated by drink–ing the wine of their false egos. Then how can they think favorably about Your glories? Since their eyes are diseased, they cannot perceive their own perverted actions. They are just like owls that cannot see the light of the radiant sun.

"Therefore, Oh kind one! Please listen to me. It is quite befitting that You stopped my sacrifice in order to severely punish one whose vision had been so infected with false pride. For a blind man, a stick is the best medicine. Oh Lord, You are an ocean of compassion! Although You taught me a good lesson, I took it in the wrong way. The intelligence of hypocrites always directs them to act incorrectly.

"What can be said of us who lust after the poison of sense gratification, if even the greatest sages, who are free from material attachments, can become agitated by the powerful mode of passion. Unless Your insurmountable illusory energy acts, then how can false ego exist? All glories to You, the benevolent one! You are the essence of everything in the three worlds. You are the embodiment of auspiciousness for Vṛndāvana. Oh matchless one! Oh Dāmodara! You are the abode of transcendental names and qualities. Oh friend of Dama, Sudama, and Vasudama, I offer my respectful obeisances unto You.

"You are difficult to know. Please do not cover us with illusion. Oh Lord! Please be kind to us. With a slight sidelong glance from Your eyes You can cause fortune or misfortune. Oh unborn one! Although You never take birth, You appear in unlimited incarnations. In bygone times, You pleased the demigods and enjoyed Yourself by becoming Upendra. Just now You will enjoy being bathed by Surabhi. You are the blue sapphire crest-jewel in the crown of the Indras in every universe.

"Oh lifter of the great mountain of Govardhana! Although previously known as Abhirama (beautiful and pleasing). You will now be known by Me name of Govinda, which Your devotees will regularly chant. *Go* means tending and caring for cows. Oh Lord! From today, everyone will call You Govinda."

After becoming purified of his false pride by glorifying Kṛṣṇa, Indra commenced the auspicious bathing ceremony. Brahma, the Four Kumaras, Uma, Mahadeva, Tamburu, Kārtikeya, Nārada, and Savita attended Kṛṣṇa's *abhiṣeka.* Many exalted *ṛṣis* and sages beautified the assembly The effulgent wives of the demigods such as Arundhati also visited. The celestial Apsaras like Urvasi watching from the sky enhanced the festival with their splendid forms and qualities.

Govardhana, with the limbs of his own body, provided an elegant throne made of smooth stones and jewels. The demigod Varuna personally held a fine white umbrella over Kṛṣṇa's head, which had a fringe of hanging pearls that appeared like falling raindrops. Vayu, his arm trembling in ecstatic devotion, stood beside the Lord fanning Him with a *camara* whisk. The full moon assumed the form of a mirror made of jewels.

Pāñcajanya, the Lord's conch shell, sanctified the atmosphere with loud sounds. The effulgent Sudarśana *cakra* expanded as many lamps to illumine all directions. Kṛṣṇa's white lotus flower expanded into many white umbrellas to shield the Lord. Kaumodik, the Lord's club who is honored for his strength, stood like a jeweled pillar for the bathing ceremony.

The personified forms of the sacred oceans, rivers, ponds, and lakes came with pots

The Story from Ānanda-vṛndāvana-campū continued

of water to bathe Kṛṣṇa. Mother Bhūmi collected the finest quality earth in a box covered with seven jewels. Placing the box on a jeweled plate, she slowly approached Kṛṣṇa and offered it to Him. The best herbs and medicinal plants personified presented themselves for Kṛṣṇa's service. Great sacred trees such as the *banyan* and *peepul* manifested in person to give Kṛṣṇa leaves containing the five types of tastes in golden pots studded with gems of *lapis lazuli*. The forest gods from the ten directions brought water pots covered with coconuts and various deli–cious fruits. The Lord of the mountains brought exotic gems and jewels.

The nine jewels, the eight *yogic siddhis,* the best jewels like *cintāmaṇi, kamadhenu,* and desire-trees all assumed charming forms to worship the Lord. Standing at a distance, they faced Kṛṣṇa with folded hands. The goddess of Mt. Sumeru offered a golden cloth, and the goddess of the Himalayas presented splendid necklaces. The goddess of Gandhamādana Mountain brought golden lotuses from Mānasarovara Lake and personally strung a garland for Kṛṣṇa.

The goddess of the Malaya Mountain delivered the best quality sandal-wood. Grinding it on a stone from Govardhana, she made a smooth fragrant paste for Kṛṣṇa. Without the knowledge of her husband, Pārvatī handed Kṛṣṇa a gorgeous jeweled necklace. With their own hands, the Sapta-Ṛṣis plucked fresh lotus buds from the Mandakini River to offer to the Lord. When needed for service, the sun god made the lotus flowers blossom for the Lord. The shining of the moon appeared as a mirror.

Agni offered an artistically designed golden incense pot with a hanging fringe made of coral. The best quality *aguru* scent burned in the pot, and rose into the sky through its thousands of holes. Garuda expanded his effulgent golden wings to form a protective canopy over the Lord. All the kings of the snakes fanned their hoods to serve as jeweled flags to sur–round the bathing platform.

The various *mantras* and prayers used for *abhiṣeka* like *purusa-sukta* and *śrī-sukta* took personal forms to chant in alternating low and high tones. The *surabhi* cow contributed the *panca-gavya* and Lord Brahma provided the *panca-amrta.* Airavata (Indra's elephant carrier) filled the gem-studded bathing pots with water from the Akash-Gaṅgā, which he carried in his trunk. The demigods in the sky vibrated instrumental music.

The celestial ladies showered flowers from Nanda-kanana while intoxicated Gandharvas, Caranas, Kimpurusas, Siddhas, Sadhyas, and Vidyadharas joyfully danced in the sky. All the Apsaras appeared to please Kṛṣṇa with a special drama. They conveyed the meaning of the play with various dance steps and facial expressions. Upon beholding the elegant form of Śyāmasundara, the famous Apsara Urvasi felt enchanted and devoted herself to the Lord.

Taking the lead in directing the bathing festival of Kṛṣṇa, Lord Brahma approached Surabhi and said, “Today is the best day to observe a happy occasion. Oh simple village folk! Do not delay. Everyone queue up behind Lord Siva and please start the *abhiṣeka.* Before I take my turn, let the leading ladies of the universe come forward. First Arundhati, who tried to please me, should bathe the Lord. Then Anasūyā, who is non-envious and free from passion and ignorance, and Pārvatī, the respectable daughter of the Himalayas who gives bliss to everyone, should step forward. Then the other ex-

alted ladies such as Gāyatrī, the mother of the *Vedas* who welcomes the Lord when He awakens; Aditi, the mother of the demigods whose love is never broken; Sarasvati, the goddess of learning; and the beautiful Svāhā should bathe Kṛṣṇa."

Then Lord Brahma, who meditated upon a lotus, asked Kṛṣṇa to sit down on the bathing platform. He began the worship by washing Kṛṣṇa's feet and offering Him delicious *madhuparka* and *tāmbūla.* According to a previous arrangement, the senior ladies of Vṛndāvana, their hearts drowning in *prema,* bathed Giridhārī with fragrant pañcāmṛta, pañcā-gavya, and the milk dripping from Surabhi's milk bag.

Seeing the captivating splendor of Murari's body during the *abhiṣeka* made the onlookers question His identity. They wondered, "Is this a Monsoon cloud being bathed in moonshine? Is it a concentration of all blueness covered with white? Is it a small hill of blue-sapphires covered by the pure water of crystal gems? Is it a fresh *tamala* tree decorated with by radiant pearls? Is it a blue lotus covered with bright white camphor powder?"

Just like enthusiastic mothers anxious to bathe their adorable children Gāyatrī, Pārvatī, Aditi, and the other chaste demigoddesses like Arundhati stepped forward and smeared Kṛṣṇa's body with oil and fragrant cleansing powders. One after another the Four Kumaras and the Sapta-ṛṣis bathed Giridhārī while chanting *mantras*. Ordered by Brahma, the Four Kumaras offered water with their folded palms. Feeling great ecstasy, the young sages cried and shivered in delight. After smearing fragrant reddish oil upon Kṛṣṇa's body, Pārvatī and other ladies performed the *sahasra-patra snana.* They held a plate above Kṛṣṇa's head that had a thousand holes and showered Him with streams of crystal clear, camphorated water. By the powerful presence of the *kama-dhenu, kalpa-taru,* and cintāmaṇi gems everything required for Kṛṣṇa's bathing automatically manifested.

After Kṛṣṇa's bath some pretty chaste girls dried His beautiful body with fine soft cloths. Different girls dried His hair, chest, hands, legs, and feet. One young girl, with the mood of an intimate lover, wrapped Kṛṣṇa's body with a fresh dry cloth while removing the wet one and wringing it out. After they had dried Kṛṣṇa's body from head to toe a few times, Pārvatī advised the young girls how to neatly dress Him.

They lovingly offered Kṛṣṇa the best quality garments, ornaments, and unguents which they had previously collected. Although Kṛṣṇa accepted all this on Brahma's request, He felt somewhat disturbed because His confidential pastimes with the *gopas* and *gopīs* were temporarily interrupted. Despite His anxiety, Kṛṣṇa did not want to interfere with the demigods who tasted so much happiness from bathing Him. Being Kṛṣṇa's devotees, they tried their best to serve Him with affection. Kṛṣṇa accepted their offerings but remained grave.

After Kṛṣṇa's bath and dressing, Brahma offered Him an auspicious seat under a tree. Brahma wanted to give the utmost pleasure to the Lord by worshiping Him with all opulence. Along with offering the standard sixteen items of *pūjā,* Brahma also intended to chant some elaborate *mantras.* While Brahma was making these arrangements, Lord Siva approached him and said, "Oh Brahma! There is a well-known saying that an intelligent person does not worry. Kṛṣṇa's *pūjā* will be done by this small boy standing in front."

The Story from Ānanda-vṛndāvana-campū continued

Just nearby an attractive effulgence emanated from the eighteen syllable *mantra* (Gopāla *mantra)* which had manifested a personified form of a small boy. Seeing that everyone in the assembly was pleased with this little boy, Brahma said, "Oh, the Gopāla *mantra* of ecstatic mellows has come in person. Nārada Muni gave this great *mantra,* whose meter is *gāyatrī,* to men and sages in order to remove the obstacles to *bhakti* from their hearts. Thus I am being completely distinguished in two ways. I will also worship Kṛṣṇa by chanting this *mantra."*

Empowered by the Gopāla *mantra,* Brahma worshiped Kṛṣṇa. Many eminent devotees attended *the pūjā* including Nārada and *ṛṣis* like Sanaka, who uproots all anti-devotional desires; Dhruva, the ideal of devotional determination; Prahlāda, who gives delight to all, and the Vasus, who are eternally fixed in the *Satvata* philosophy. Stepping forward, Brahma washed Kṛṣṇa's lotus feet. Then he sat down in the lotus posture and gazed appreciatively at the Lord with his eight eyes.

The milk ocean personified brought valuable bathing pots for the Lord, along with many big beautiful, pure white conch shells. Brahma was anxious because there were no stands to hold them. Suddenly, Mt. Meru personified appeared with many golden three-legged stands to properly hold those conches. The demigods and their wives worshiped Kṛṣṇa with a variety of articles. The goddess of Kailāsa presented an auspicious quartz crystal *lota* that increased everyone's happiness. The splendidly beautiful goddess of the Himalayas offered a fancy tray of sweet-smelling wild flowers. The *vanadevis* supplied fragrant forest flowers, sun-dried rice, barley, *kusa* grass, sesame seeds, white mustard seeds, wild black rice, *darbha* grass, *aparajita* flowers, and other natural items mixed with water to bathe Kṛṣṇa's attractive lotus feet. They also provided captivatingly aromatic nutmeg, cloves, and allspice for washing His mouth.

Bhūmi-devi delivered incredible natural scents. Some demigods from the Nandakanana forest donated an ornament made from divine, wish fulfilling flowers along with garments of the finest yellow cloth. Svāhā, the wife of Agni, offered a brilliant lamp containing *ghee* from *surabhi* cows and natural camphor scent.

The *kamadhenus* delivered an abundance of heavenly milk products. Aditi furnished many kinds of fancy cakes and sweet pies. Śacī-devi, Indra's wife, supplied enchanting *tāmbūla* covered with golden *pan* leaves. The demigods and demigoddesses arrived from every direction bringing valuable items to offer to Kṛṣṇa. In great joy, Brahma chanted the *mula mantras* to initiate the auspicious bathing ceremony.

The demigods played the appropriate melodies on their kettledrums while the Apsaras danced with euphoria. The Gandharvas and Cāraṇas sang with youthful exuberance to fill everyone's heart with bliss. Kārtikeya devotedly held an umbrella over Kṛṣṇa's head.

The *ṛṣis* recited purifying hymns. Brahma adorned Kṛṣṇa's forehead with Pleasing, artistically drawn *tilaka.* Overwhelmed in jubilation, he placed an opulent crown on Kṛṣṇa's head. The potent jewels on that crown flashed light in all directions. While setting the crown, Brahma said. "Oh Kṛṣṇa, You are the supreme king among all the kings of the universe!"

Hearing this, *ṛṣis* like Sunanda and others loudly chanted selected prayers, "All glories to the enchanter of Vṛndāvana! Oh son of Nanda Mahārāja! Oh almighty one! You

are the charming beloved of the splendid *gopīs!* You are the crest-jewel! of all the demigods! The nectar of serving Your lotus feet far surpasses the bliss of *brahman. Oh* Govinda! You are the original cause of all creation. We offer our repeated obeisances unto You."

After preparing himself by setting aside his snake ornaments and skull garland, and by talking a bath in the Manasi Gaṅgā to wash off his ashes Lord Siva offered the final *arati.* He worshiped Kṛṣṇa with pure fragrant clay, incense, paddy, an elegant jeweled *ghee* lamp, and sweet-smelling scents. He chanted various *mantras* to conclude the *arati* and *abhiṣeka.* Following the Vedic injunctions, Gāyatrī, Gauri, Arundhati and other wives of the demigods took turns offering *arati* with *ghee* lamps. As the worship concluded, Nārada Muni merged in ecstasy as he sang about Kṛṣṇa's pastime of lifting Govardhana Hill. Tamburu, the king of the Gandharvas, sang along with him.

Brahma distributed *mahā-prasādam* to all the devotees at the conclusion of Govinda's; bathing ceremony. Lord Brahma gave the following order to the personified conches, jewels, *kalpa-tarus, cintāmaṇi* gems and so on, "Please decorate and ornament the sages, the demigods and their wives, the lord of the snakes, and all the other guests." Everyone attending Kṛṣṇa's glorious *abhiṣeka* received priceless gifts in charity. Feeling the supreme euphoria from successfully conducting the *abhiṣeka.* Lord Brahma looked as brilliant as the sun. Before returning to their celestial homes, all the demigods respectfully circumambulated Govinda.

However, Indra and Surabhi remained behind for a moment. After the four-headed one and all the demigods departed, Kṛṣṇa addressed the fearless intelligent Indra. In a happy humorous mood, Kṛṣṇa said, "Is your anger now pacified? Tell me truthfully. You are close to Me, so you should not conceal the mood of your heart. I did not subdue your anger out of revenge or enmity. But I wanted to show how your actions were full of false pride. **By** mature I cannot bear to see My own devotees possessing false pride. It is well known that such persons deserve to be punished by Me.

"Oh Indra, I favored you by stopping the sacrifice. Oh subduer of your enemies! It does mot suit you to maintain envy toward Me. Now return to Svarga and enjoy your position. Do not become carried away by your wealth and lose your intelligence again."

Indra listened patiently to Kṛṣṇa's compassionate words and accepted His kind chastisement. After respectfully circumambulating the Lord, be went back to Indrapuri. Then Kṛṣṇa anointed Surabhi with the fragrance of His pure affection and bid her farewell. Dressed in a glimmering new golden outfit, Kṛṣṇa looked most beautiful as He returned to Vṛndāvana. It seemed as if He had just returned after a moment's absence.

Govardhana-pūjā: Dāmodara śukla-pakṣa Pratipat

The Celebration!
Suggestions for a School-based festival

Elements—essential

Offering of food to the replica Govardhana Hill (see Deity section for how to offer food)

Offering of arotik to the replica hill (ringing a bell with the left hand while moving these items in a clockwise direction towards the hill: incense, lamp, flower, and possibly fan). During arotik there should be singing of Hare Kṛṣṇa or other songs related to Govardhana Hill

Walking or dancing around a (or several) replica of Govardhana Hill, keeping the hill to the right side, while singing Hare Kṛṣṇa or songs about Govardhana Hill (see the song from Gopāla-campū in the holy name section, for example)

Distribution of offered food and the eating of a feast

Elements—optional

Bathing an actual rock from Govardhana Hill (Doing this requires the help of an expert in Deity worship). This rock, or Govardhana śilā, may also be placed on the replica hill for the other parts of the program, as described above

Dressing up in fancy clothes, jewellery, etc.

A drama of all or part of the story

A dance performance related to the story

Pupils sharing creations that were the results of other activities in this guide

A talk about the meaning and application of all or part of the story

A re-telling of the story

Games related to the story (some games are included in this guide)

Any of the activities in this guide

Note: This festival does not involve any kind of fasting

Rubric for Collaborative Work Skills
For assessing how well children work together on projects

CATEGORY	4	3	2	1
Contributions	Routinely provides useful ideas when participating in the group and in classroom discussion. A definite leader who contributes a lot of effort.	Usually provides useful ideas when participating in the group and in classroom discussion. A strong group member who tries hard!	Sometimes provides useful ideas when participating in the group and in classroom discussion. A satisfactory group member who does what is required.	Rarely provides useful ideas when participating in the group and in classroom discussion. May refuse to participate.
Quality of Work	Provides work of the highest quality.	Provides high quality work that occasionally needs to be checked/ redone by other group members to ensure quality	Provides work that often needs to be checked/ redone by others to ensure quality.	Provides work that usually needs to be checked/ redone by others to ensure quality.
Time-management	Routinely uses time well throughout the project to ensure things get done on time. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Usually uses time well throughout the project, but may have procrastinated on one thing. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Tends to procrastinate, but always gets things done by the deadlines. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Rarely gets things done by the deadlines AND group has to adjust deadlines or work responsibilities because of this person's inadequate time management.
Working with Others	Almost always listens to, shares with, and supports the efforts of others. Tries to keep people working well together.	Usually listens to, shares, with, and supports the efforts of others. Does not cause "waves" in the group.	Often listens to, shares with, and supports the efforts of others, but sometimes is not a good team member.	Rarely listens to, shares with, and supports the efforts of others. Often is not a good team player.

Rubric for Projects

For assessing how well individual children completed projects

CATEGORY	4	3	2	1
Use of Class Time	Used time well during each class period. Focused on getting the project done. Never distracted others.	Used time well during each class period. Usually focused on getting the project done and never distracted others.	Used some of the time well during each class period. There was some focus on getting the project done but occasionally distracted others.	Did not use class time to focus on the project OR often distracted others.
Graphics - Clarity	Graphics are all in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content is easily viewed and identified from 1m. away.	Many graphics are not clear or are too small.
Knowledge Gained	Student can accurately answer all questions related to facts in the activity and processes used to create the poster.	Student can accurately answer most questions related to facts in the activity and processes used to create the poster.	Student can accurately answer about 75% of questions related to facts in the activity and processes used to create the poster.	Student appears to have insufficient knowledge about the facts or processes used in the activity.
Content - Accuracy	More than 6 activities completed from each section	5-6 activities are completed from each section	3-4 activities completed from each section	2 activities completed from each section

Summary of Bloom's Categories of Learning that was Used to Create the Activities in this Guide

Knowledge—repetition of facts, recognition of the fact in the form in which it was presented

Comprehension—demonstrating that one internalizes the meaning of the facts, as shown by matching a fact to a description, changing the information into another form, comparing and contrasting facts without evaluation, choosing which facts are implied in a conclusion or statement

Application—using understood facts, though not in an original way, such as solving a word problem in mathematics, putting together a research paper where one takes others' ideas and puts them into a flowing whole, physical action taken on the basis of what one has understood, such as organizing a river clean-up when studying ecology, teaching according to Bloom after studying him

Analysis—identifying logical or illogical means by which someone reached a conclusion, identifying unstated premises from a conclusion, reaching a conclusion from premises, breaking a whole into component parts and examining how they fit together

Synthesis—application that is original and creative, such as taking the principles of cultural capital, resiliency, and curriculum alignment and designing a curriculum model which gives low SES (socio-economic-status) students equal opportunity to learn as well as personal resilience while facilitating middle and high SES students in fully utilizing their own lived experiences.

Evaluation—a determination of value, quality, usefulness, fairness, and so on based on a thorough understanding of the situation and facts as well as an analysis of how they are being or could be applied as well as creative ways of application.

Matrix of Bloom's Taxonomy & Gardner's Seven Intelligences

The activities in this guide were designed by using a matrix of Bloom's Taxonomy (Categories) of learning, along with Gardner's seven types of intelligence. Children will learn best when a wide variety of activities are used as learning experiences.

MULTIPLE INTELLIGENCES & BLOOM'S TAXONOMY

Seven ways to be smart	Bloom's Taxonomy: Six Thinking Levels					
	Knowing	**Understanding**	**Applying**	**Analysing**	**Creating**	**Evaluating**
Verbal	Make an A-Z list What is the meaning Write facts about What is true or false List relevant info	Summarize Say in your own words Discuss Find the major points Explain Outline	Interview & survey Write a plan to… Make word puzzle about… Write report about Write an advertisement	Compare and contrast How many other ways? What does not belong? Research & report Debate	Original creative writing Original speech Create story board Write motto	Review a book, article Debate pros & cons Write recommendations Choose most important questions
Mathematical	Classify parts Describe steps Make time line Make facts chart	Prepare a flow chart Find patterns Summarize in graph Draw scale model	Summarize findings with numbers & graphs Explain cause & effect	Study info & transfer into a pie chart Create table to show… What is logically wrong? Experiment to prove…	Redesign a presentation Prepare itinerary Make argument to prove Predict Estimate	Decide what data to collect to assess a question Rate from most to least effective
Visual/Spatial	Use maps to.. Illustrate ideas Show in chart Make picture book	Summarize in a diagram Illustrate with drawing Make a collage of	Arrange a room or space Plan route from info Use colour appropriately Demonstrate an artistic skill	Venn or Double-bubble Mind map Review art or film	Design board game Design building Create book cover Design logo	Rate art against criteria Choose the best design Develop art criteria
Kinaesthetic	Show by movement List while jumping Show learned skill	Role-play the concept Use gestures to explain	Demonstrate a physical skill Treasure hunt Do an experiment	Cook using principles (health, local foods, etc.) Classify movements Compare physical techniques	Design physical game Create puppet show Create & perform dance or drama	Rate physical training programs Review dance, sport, or drama performance
Musical	Sing from memory Identify instruments Learn while clapping Name sounds heard	Summarize with song Put ideas to music	Pick relevant background sounds or music Give example with music Put poem to music	Analyse pieces of music for select criteria compare & contrast music	Compose a piece of music Put together existing music Make songs to remember	Set criteria for the successful composition of a piece of music Rate music for specific purposes
Interpersonal	Work in groups Tell facts to others Teach facts to others Game based on recall	Teach others the concept Give team presentation	Organise and present a debate for and against Group plan for solving… Implement group plan	Group work to Different perspectives How many other ways? Finding cause & effect	In small groups create a quiz Devise interview format Negotiate solutions Do a group play	Offer feedback to others Work in groups to evaluate or rate…
Intrapersonal	List favourites... List goals… List strengths/weaknesses	Produce a brochure Give personal experience as example	Show how to solve… Solve problem… Think of questions to ask a literary or historical person Think of how others would solve	Imagining oneself in various situations & how one would act & why How one is similar to & different from others	Design a plan for personal change Map out career plan	Self evaluate the learning one has achieved through one's selection of activities Keep a journal recording your habits and evaluate your success

About this Festival Book

This festival book represents one of many festival-themed lessons, with each festival divided into the five most potent limbs of devotional service.

About the Compiler/Author

Urmilā-Devī Dāsī (Dr. Edith E. Best)

Born in 1955 in New York City, in 1973 Urmilā became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. Urmilā has served in ISKCON (The Hare Kṛṣṇa Movement) continuously since 1973. Urmilā's husband, three children, and eleven grandchildren are all active in Kṛṣṇa consciousness. She has been in the vānaprastha order of renunciation since 1996.

Urmilā has her Bachelor's of Science in Religion and Education from Excelsior College of the University of the State of New York. She has a Masters of School Administration, and a Doctor of Education in Educational Leadership, from the University of North Carolina at Chapel Hill. She has done ground-breaking research on job satisfaction of teachers in Kṛṣṇa primary and secondary schools worldwide.

Urmilā-Devī Dāsī taught primary and secondary students (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). For one year she was deputy head (assistant principal) in a government primary school with 450 students. She managed and taught in a pre-school for 5 years. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmilā has developed and taught local, national, and international seminars for trainers, educators, and managers since 1985. She has also developed and taught numerous courses for elementary, high school, college, and adult learners in a wide variety of subjects using interactive and experiential learning. She's the author of *Vaikuṇṭha Children*, a book on school management and teaching, *The Great Mantra for Mystic Meditation*, dozens of articles, and *Dr. Best Learn to Read*, an 83 book complete primary literacy program with technology enabling the story books to speak in 25 languages at the touch of a special "pen". and is a writer and editor for *Back to Godhead*, an international magazine. Urmilā is also a member of the Sastric Advisory Council to ISKCON's international Governing Body Commission.